

Milton's Paradise Lost

ILLUSTRATED WITH
TEXTS OF SCRIPTURE,

BY

JOHN GILLIES, D.D.

ONE OF THE MINISTERS IN GLASGOW.

Yet not the more
Cease I to wander where the Muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song; but chief
Thee, SION, and the flow'ry brooks beneath
That wash thy hallowed feet, and warbling flow,
Nightly I visit. B. III. 26.

THE SECOND EDITION, WITH ADDITIONS.

L O N D O N :

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M.DCC.XCIII.

Milton's Paradise Lost

With an Introduction

THE TEXT OF THE ORIGINAL MANUSCRIPT

JOHN GILBERT D.D.

OF THE UNIVERSITY OF GLoucester



PRINTED BY J. GILBERT, WITH ASTORIA

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TO
THE HON. SIR DAVID DALRYMPLE,
BARONET, LORD HAILES;

THE REV. DR. JOHN ERSKINE,
ONE OF THE MINISTERS OF EDINBURGH;

AND
THE REV. DR. ROBERT FINDLAY,
PROFESSOR OF DIVINITY IN THE UNIVERSITY
OF GLASGOW;

THIS
ILLUSTRATION
OF
PARADISE LOST,
WITH
TEXTS OF SCRIPTURE,

IS RESPECTFULLY INSCRIBED,

BY
THEIR AFFECTIONATE

FRIEND AND SERVANT.

70

THE HON. THE LORD CHANCELLOR

IN THE HIGH COURT OF CHANCERY

THE KING OF THE NETHERLANDS

VS

THE KING OF THE NETHERLANDS

IN DEFENCE OF THE PATENT



IN THE HIGH COURT OF CHANCERY

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THE KING OF THE NETHERLANDS

IN DEFENCE OF THE PATENT

IN THE HIGH COURT OF CHANCERY

P R E F A C E.

BISHOP NEWTON, in his *Edition of Paradise Lost*, with notes of various authors, observes, that
“ Throughout the whole, the Author appears to have been
“ a most critical reader, and a most passionate admirer
“ of Holy Scripture. He is indebted to Scripture in-
“ finitely more than to Homer and Virgil, and all other
“ books whatever. Not only his principal fable, but
“ all his episodes, are founded upon Scripture. The
“ Scripture hath not only furnished him with the
“ noblest hints, raised his thoughts, and fired his ima-
“ gination, but hath also very much enriched his lan-
“ guage, given a certain solemnity and majesty to his
“ diction, and supplied him with many of his choicest,
“ happiest expressions.”

This just observation gave occasion to the present edition, in which many texts are added to those quoted by the Bishop; and persons well versed in the Scriptures will, doubtless, be able to add more.

Paradise Lost is admired by all judges of fine writing. Poets, historians, wits, philosophers, divines, all agree in acknowledging its excellence. But in their remarks they discover great variety of sentiment. What is most esteemed by some, is by others thought flat and insipid: on the other hand, the passages most extolled by the latter, seem

seem to the former chiefly valuable, as they serve to connect the grander parts of the work. In most instances the cause of this diversity of taste is easily explained.

Many of the criticisms in Bishop Newton's Edition, though very curious and entertaining, are foreign to the design of the present Edition, which is to show this only, that Paradise Lost owes its chief excellence to the Holy Scriptures.

The few remarks made by the Editor are in B. I. Ver. 17, 680. B. III. Ver. 411. B. VI. Ver. 568. B. XI. Ver. 8.

ADVERTISE-

ADVERTISEMENT

TO THE

SECOND EDITION.

ANOTHER impression being demanded, it is hoped the few texts of Scripture, now added, will not be unacceptable. The Editor is happy to think, the reader will recollect more. And as Milton owns he did not sometimes forget the celebrated beathen poets, it was thought an improvement of this Edition, to point to such passages as seem to have been in his mind, when he composed Paradise Lost. They are therefore selected from Bishop Newton's notes, and placed at the end of each book.

Dec. 21st, 1792.

THE

ADVERTISEMENT

TO THE

SECOND EDITION.

THE EDITOR is happy to thank the readers
of the first edition, and to inform them that
the second edition is now published. It contains
many additions and corrections, and is
entirely new. The price is the same as
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the first edition.

DECEMBER 1852.

THE

THE
L I F E
O F
MR. JOHN MILTON.

FROM a family and town of his name in Oxfordshire, our Author derived his descent; but he was born at London in the year 1608. The Publisher of his Works in Prose (on whose veracity some part of this narrative must entirely depend) dates his birth two years earlier than this: but contradicting himself afterwards in his own computation, I reduce it to the time that Monsieur Bayle hath assigned; and for the same reason which prevailed with him to assign it. His father, John Milton, by profession a Scrivener, lived in a reputable manner on a competent estate, entirely his own acquisition; having been early disinherited by his parents for renouncing the communion of the Church of Rome, to which they were zealously devoted. By his wife Sarah Caston he had likewise one daughter, named Anna; and another son, Christopher, whom he trained to the practice of the Common Law; who in the civil wars adhered to the royal cause: and in the reign of King James II. by too easy a compliance with the doctrines of the Court, both religious and civil, he attained to the dignity of being made a Judge of

the Common Pleas ; of which he died divested not long after the Revolution.

But JOHN, the subject of the present Essay, was the favourite of his father's hopes ; who, to cultivate the great genius which early displayed itself, was at the expence of a domestic Tutor : whose care and capacity his Pupil hath gratefully celebrated in an
 An. Ætat. 12. excellent Latin Elegy. At his initiation he is said to have applied himself to Letters with such indefatigable industry, that he rarely was prevailed with to quit his studies before midnight : which not only made him frequently subject to severe pains in his head ; but likewise occasioned that weakness in his eyes, which terminated in a total privation of sight. From a domestic education he was removed to St. Paul's School, to complete his acquaintance with the Classics under the care of Dr. Gill : and after a short stay there, was transplanted to Christ-College in Cambridge, where he distinguished himself in all kinds of academical exercises. Of this society he continued a member 'till he commenced Master of Arts : and then leaving the University, he returned to his father ; who had quitted the town, and lived at Horton in Buckinghamshire ; where he pursued his
 An. Ætat. 23. studies with unparalleled assiduity and success.

After some years spent in this studious retirement, his mother died : and then he prevailed with his father to gratify an inclination he had long entertained of seeing foreign countries. Sir Henry Wotton,

at that time Provost of Eton College, gave him a letter of advice An. Ætat. 30. for the direction of his travels: but by not observing * an excellent maxim in it, he incurred great danger by disputing against the superstition of the Church of Rome, within the verge of the Vatican. Having employed his curiosity about † two years in France and Italy, on the news of a civil war breaking out in England, he returned; without taking a survey of Greece and Sicily, as at his setting out the scheme was projected. ‡ At Paris the Lord Viscount Scudamore, Ambassador from King Charles I. at the Court of France, introduced him to the acquaintance of Grotius; who at that time was honoured with the same character there by Christina Queen of Sweden. In Rome, Genoa, Florence, and other cities of Italy, he contracted a familiarity with those who were of highest reputation for wit and learning: several of whom gave him very obliging testimonies of their friendship and esteem, which are printed before his Latin Poems. The first of them was written by Manso Marquis of Villa, a great patron of Tasso, by whom he is celebrated in his ||

* I pensieri stretti, ed il viso sciolto.

† Et jam bis viridi surgebat culmus aristâ
Et totidem flavas numerabant horrea messes,—
Nec dum aderat Thyrsis: pastorem scilicet illum
Dulcis amor Musæ Thuscâ retinebat in urbe.

Epitaph. Dam.

‡ Defensio Secunda. Pag. 96. Fol.

|| Fra Cavalier' magnanimi, e cortesi,
Resplende il Manso.—Lib. 20.

Poem on the Conquest of Jerusalem. It is highly probable that to his conversation with this noble Neapolitan we owe the first design which MILTON conceived of writing an Epic Poem : and it appears by some Latin verses addressed to the Marquis with the title of Mansus, that he intended to fix on king Arthur for his hero : but Arthur was reserved to another destiny !

Returning from his travels he found England on An. Ætat. 32. the point of being involved in blood and confusion. It seems wonderful that one of so warm and daring a spirit as his certainly was, should be restrained from the camp in those unnatural commotions. I suppose we may impute it wholly to the great deference he paid to paternal authority, that he retired to lodgings provided for him in the city : which being commodious for the reception of his sister's sons, and some other young gentlemen, he undertook their education ; and is said to have formed them on the same plan which he afterwards published, in a short tractate inscribed to his friend Mr. Hartlib.

In this philosophical course he continued without An. Ætat. 35. a wife to the year 1643 ; when he married Mary the daughter of Richard Powel of Forest-hill in Oxfordshire : a gentleman of estate and reputation in that county ; and of principles so very opposite to his Son-in-law, that the marriage is more to be wondered at, than the separation which ensued, in little more than a month after she had cohabited with him in London. Her desertion provoked him both to write several treatises

treatises concerning the doctrine and discipline of Divorce; and also to make his addressee to a young Lady of great wit and beauty: but before he had engaged her affections to conclude the marriage treaty, in a visit at one of his relation's he found his wife prostrate before him, imploring forgiveness and reconciliation. It is not to be doubted but an interview of that nature, so little expected, must wonderfully affect him: and perhaps the impressions it made on his imagination contributed much to the painting of that pathetic Scene in * PARADISE LOST, in which Eve addresseth herself to Adam for pardon and peace. At the intercession of his friends who were present, after a short reluctance he generously sacrificed all his resentment to her tears.

————— Soon his heart relented
Tow'ards her, his life so late and sole delight,
Now at his feet submissive in distress.

And after this re-union, so far was he from retaining an unkind memory of the provocations which he had received from her ill conduct, that when the King's cause was entirely oppressed, and her father, who had been active in his loyalty, was exposed to sequestration, MILTON received both him and his family to protection and free entertainment in his own house 'till their affairs were accommodated by his interest in the victorious party.

* Book X. Ver. 909.

An. Ætat. 41. For he was now grown famous by his polemical writings of various kinds, and held in great favour and esteem by those who had power to dispose of all preferments in the State. 'Tis in vain to dissemble, and far be it from me to defend, his engaging with a party combined in the destruction of our Church and Monarchy. Yet, leaving the justification of a misguided sincerity to be debated in the schools, may I presume to observe in his favour, that his zeal, distempered and furious as it was, does not appear to have been inspirited by self-interested views? For it is affirmed, that though he lived always in a frugal retirement, and before his death had disposed of his library (which we may suppose to have been a valuable collection) he left no more than fifteen hundred pounds behind him for the support of his family: and whoever considers the posts to which he was advanced, and the times in which he enjoyed them, will, I believe, confess he might have accumulated a much more plentiful fortune: in a dispassionate mind it will not require any extraordinary measure of candour to conclude, that though he abode in the heritage of oppressors, and the spoils of his country lay at his feet, neither his conscience nor his honour could stoop to gather them.

An. Ætat. 42. A Commission to constitute him Adjutant-General to Sir William Waller was promised; but soon superseded by Waller's being laid aside, when his masters thought it proper to new-model their army. However, the keenness of his pen had so effectually recommended him

him to Cromwell's esteem, that when he took the reins of government into his own hand, he advanced him to be Latin Secretary, both to himself and the Parliament: the former of these preferments he enjoyed both under Cromwell and his son; the other 'till King Charles II. was restored. For some time he had an apartment for his family in Whitehall; but his health requiring a freer accession of air, he was obliged to remove from thence to lodgings which opened into St. James's Park. Not long after his settlement there, his wife died in child-bed: and much about the time of her death, a Gutta Serena, which had for several years been gradually increasing, totally extinguished his sight. In this melancholic condition he was easily prevailed with to think of taking another wife; who was Catharine the daughter of Captain Woodcock of Hackney: and she too, in less than a year after their marriage, died in the same unfortunate manner as the former had done; and in his twenty-third Sonnet he does honour to her memory.

These private calamities were much heightened by the different figure he An. Ætat. 52. was likely to make in the new scene of affairs, which was going to be acted in the State. For all things now conspiring to promote the King's Restoration, he was too conscious of his own activity during the Usurpation, to expect any favour from the Crown; and therefore he prudently absconded 'till the Act of Oblivion was published; by which he was only rendered incapable of bearing any office in the nation.

nation. Many had a very just esteem of his admirable parts and learning, who detested his principles; by whose intercession his pardon passed the Seals.

Having thus gained a full protection from the Government, he appeared as much in public as he formerly used to do; and employing his friend Dr. Paget to make choice of a third consort, on his recommendation he married Elizabeth the daughter of Mr. Minshul a Cheshire Gentleman, by whom he had no issue. Three daughters by his first wife were then living; the two elder of whom are said to have been very serviceable to him in his studies. For, having been instructed to pronounce not only the Modern, but also the Latin, Greek, and Hebrew languages, they read in their respective originals whatever Authors he wanted to consult; though they understood none but their mother-tongue. This employment, however, was too unpleasant to be continued for any long process of time; and therefore he dismissed them to receive an education more agreeable to their sex and temper.

We come now to take a survey of him in that point of view, in which he will be looked on by all succeeding ages with equal delight and admiration. An interval of above twenty years had elapsed since

he wrote the Mask of * Comus,
 An. Æt. * 26. L'Allegro, Il Penseroso, and † Ly-
 † 29. cidas; all in such an exquisite strain,
 that though he had left no other monuments of his
 Genius behind him, his name had been immortal.

But,

But, neither the infirmities of age and constitution, nor the vicissitudes of fortune, could depress the vigour of his mind, or divert it from executing a design he had * long conceived of writing an Heroic Poem. The Fall of Man was a subject which he had some years before fixed on for a Tragedy, which he intended to form by the models of Antiquity: and some, not without probability, say the Play opened with that Speech in the fourth Book of PARADISE LOST, ver. 32, which is addressed by Satan to the Sun. Were it material, I believe I could produce other passages which more plainly appear to have been originally intended for the scene. But whatever truth there may be in this report, 'tis certain that he did not begin to mold his Subject in the form it bears now, before he had concluded his controversy with Salmasius and More, when he had wholly lost the use of his eyes, and was forced to employ in the office of an Amanuensis any friend who accidentally paid him a visit. Yet, under all these discouragements and various interruptions, in the † Year 1669 An. Ætat. 61. he published his PARADISE LOST, the noblest Poem, next to those of Homer and Virgil, that ever the wit of man produced in any age or nation. Need I mention any other evidence of its inestimable worth, than that the finest Genius's who have succeeded him have ever esteemed it a merit to

* Par. Lost. B. IX. Ver. 26.

† Milton's Contract with his Bookfeller, S. Simmons, for the Copy, bears date April 27, 1667.

relish and illustrate its beauties? Whilst the Critic who gazed with so much wanton malice, on the nakedness of Shakespear when he slept, after having* formally declared war against it, wanted courage to make his attack; flushed though he was with his conquests over Julius Cæsar, and The Moor: which insolence his Muse, like the other assassins of Cæsar †, severely revenged on herself; and not long after her triumph, became her own executioner. Nor is it unworthy our observation, that though, perhaps, no one of our English Poets hath excited so many admirers to imitate his Manner, yet I think never any was known to aspire to emulation: even the late ingenious Mr. Philips, who, in the colours of style, came the nearest of all the copiers to resemble the great original, made his distant advances with a filial reverence; and restrained his ambition within the same bounds which Lucretius prescribed to his own imitation.

Non ita certandi cupidus, quàm propter amorem
Quòd TE imitari aveo: quid enim contendat
hirundo

Cycnis? ———

And now perhaps it may pass for fiction, what with great veracity I affirm to be a fact, that MILTON, after having with much difficulty prevailed to have this Divine Poem licensed for the Press, could

* The Tragedies of the last age considered, p. 143.

† Vide EDGAR.

sell the Copy for no more than Fifteen Pounds: the payment of which valuable consideration depended on the sale of three numerous impressions. So unreasonably may personal prejudice affect the most excellent performances!

About * two years after, together with SAMSON AGONISTES (a Tragedy not unworthy the Grecian Stage when Athens was in her glory) he published PARADISE REGAINED. But, Oh! what a falling-off was there! —Of which I will say no more, than that there is scarcely a more remarkable instance of the frailty of human reason, than our Author gave in preferring this Poem to PARADISE LOST; nor a more instructive caution to the best writers, to be very diffident in deciding the merit of their own productions.

And thus having attended him to the sixty-sixth year of his age, as closely as such imperfect lights as men of letters and retirement usually leave to guide our inquiry, would allow; it now only remains to be recorded, that in the Year 1674 the Gout put a period to his life at Bunhill near London; from whence his body was conveyed to St. Giles's Church by Cripplegate, where it lies interred in the Chancel; but neither has, nor wants, a Monument to perpetuate his memory.

In his youth he is said to have been extremely

* They were licensed July 2, 1670, but not printed before the year ensuing.

handsome: the colour of his hair was a light-brown; the symmetry of his features exact; enlivened with an agreeable air, and a beautiful mixture of fair and ruddy; which occasioned the Marquis of Villa to give his * Epigram the same turn of thought, which Gregory Arch-Deacon of Rome had employed above a thousand years before, in praising the amiable complexions of some English youths, before their conversion to Christianity. His stature († as we find it measured by himself) did not exceed the middle-size; neither too lean, nor corpulent: his limbs well proportioned, nervous, and active; serviceable in all respects to his exercising the sword, in which he much delighted; and wanted neither skill nor courage to resent an affront from men of the most athletic constitutions. In his diet he was abstemious; not delicate in the choice of his dishes; and strong liquors of all kinds were his aversion. Being too sadly convinced how much his health had suffered by night-studies in his younger years, he used to go early (seldom later than nine) to rest; and rose commonly before five in the morning. It is reported, (and there is a passage in one of his Latin Elegies to countenance the tradition) that his fancy made the happiest flights in the spring: but one of his nephews used to deliver it as MILTON's own observation, that his in-

• Ut mens, forma, decor, facies, mos, si pietas sic,
Non Anglus, verum herclè Angelus ipse fores.

† Défensio secunda, p. 87. Fol,

vention was in its highest perfection from September to the Vernal Equinox: however it was, the great inequalities to be found in his compositions, are incontestable proofs, that in some seasons he was but one of the people. When blindness restrained him from other exercises, he had a machine to swing in, for the preservation of his health; and diverted himself in his chamber with playing on an organ. His Deportment was erect, open, affable; his Conversation easy, cheerful, instructive; his Wit on all occasions at command, facetious, grave, or satirical, as the subject required. His Judgment, when disengaged from religious and political speculations, was just and penetrating; his Apprehension quick; his Memory, tenacious of what he read; his Reading only not so extensive as his Genius, for That was universal. And having treasured up such immense stores of science, perhaps the faculties of his soul grew more vigorous after he was deprived of his sight: and his imagination (naturally sublime, and enlarged by reading Romances*, of which he was much enamoured in his youth) when it was wholly abstracted from material objects, was more at liberty to make such amazing excursions into the ideal world, when in composing his divine work he was tempted to range

Beyond the visible diurnal sphere.

* His Apology for Smectymnus, p. 177. Fol.

With so many accomplishments, not to have had some faults and misfortunes, to be laid in the balance with the fame and felicity of writing *PARADISE LOST*, would have been too great a portion for humanity.

ELIJAH FENTON.

POST.

P O S T S C R I P T.

TH E works of inferior Genius's have their infancy, and often receive additions of strength and beauty, in the several impressions they undergo whilst their Authors live: but the following Poem came into the world, like the Persons whom it celebrates, in a state of maturity. However, though in the first Edition it was disposed into Ten Books only, MILTON thought proper in the Second to make a new division of it into Twelve: not, I suppose, with respect to the *Æneis* (for he was, in both senses of the phrase, above imitation) but more probably, because the length of the Seventh and Tenth required a pause in the narration, he divided them each into Two: on which distribution, to the beginning of those books which are now the Eighth and Twelfth, he added the following verses, which were necessary to make a connection.

Book VIII. ver. 1.

The Angel ended, and in Adam's ear
So charming left his voice, that he a while

Thought

Thought him still speaking, still stood fix'd to hear;
Then as new-wak'd thus gratefully reply'd.

The latter half of the verse was taken from this in the first Edition.

To whom thus Adam gratefully reply'd.

Book XII. ver. 1.

As one who in his journey baits at noon,
Though bent on speed; so here th' Arch-Angel
 paus'd
Betwixt the world destroy'd and world restor'd,
If Adam ought perhaps might interpose;
Then with transition sweet new speech resumes.

At the same time the Author made some few additions in other places of the Poem, which are here inserted for the satisfaction of the curious.

Book V. ver. 637.

They eat, they drink, and with refection sweet
Are fill'd, before th' all-bounteous King, &c.

were thus enlarg'd in the Second Edition,

They eat, they drink, and in communion sweet
Quaff immortality and joy, secure

Of

POSTSCRIPT.

xxv

Of surfeit where full measure only bounds
Excess, before th' all-bounteous King, &c.

Book XI. ver. 484. after,

Intestine stone and ulcer, colic-pangs,

these three verses were added,

Demoniac phrenzy, moaping melancholy,
And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence.

And ver. 551. of the same Book (which was originally thus,

Of rendering up. Michael to him reply'd)

received this addition,

Of rend'ring up, and patiently attend
My dissolution. Michaël reply'd.

To what I have said in the Life, of our Author's having no Monument, it may not be improper to add, that I desired a friend to enquire at St. Giles's Church, where the sexton shewed him a small Monument, which he said was supposed to be MILTON's; but the inscription had never been legible since he was employed in that office, which
he

he has possessed about forty years. This, sure, could never have happened in so short a space of time, unless the Epitaph had been industriously erased: and that supposition carries with it so much inhumanity, that I think we ought to believe it was not erected to his memory.

I N

PARADISUM AMISSAM

SUMMI POETÆ

JOANNIS MILTONI.

QUI legis Amissam Paradisum, grandia magni
 Carmina Miltoni, quid nisi cuncta legis?
 Res cunctas, & cunctarum primordia rerum,
 Et fata, & fines continet iste liber.
 Intima panduntur magni penetralia mundi,
 Scribitur & toto quicquid in orbe latet:
 Terræque, tractusque maris, cœlumque profundum,
 Sulphureumque Erebi, flammivomumque specus:
 Quæque colunt terras, pontumque, & Tartara cæca,
 Quæque colunt summi lucida regna poli:
 Et quodcunque ullis conclusum est finibus usquam,
 Et sine fine Chaos, & sine fine Deus:
 Et sine fine magis, si quid magis est sine fine,
 In Christo erga homines conciliatus amor.
 Hæc qui speraret quis crederet esse futura?
 Et tamen hæc hodie terra Britannia legit.
 O quantos in bella duces! quæ protulit arma!
 Quæ canit, & quanta prælia dira tuba!
 Cœlestes acies! atque in certamine cœlum!
 Et quæ cœlestes pugna deceret agros!

Quantus

Quantus in æthereis tollit se Lucifer armis !
 Atque ipso graditur vix Michael minor !
 Quantis, & quam funestis concurratur iris,
 Dum ferus hic stellas protegit, ille rapit !
 Dum vulfos montes ceu tela reciproca torquent,
 Et non mortali desuper igne pluunt :
 Stat dubius cui se parti concedat Olympus,
 Et metuit pugnae non superesse suae.
 At simul in cœlis Messiae insignia fulgent,
 Et currus animas, armaque digna Deo,
 Horrendumque rotæ strident, & sæva rotarum
 Erumpunt torvis fulgura luminibus,
 Et flammæ vibrant, & vera tonitrua rauco
 Admittis flammis insonuere polo :
 Excidit attonitis mens omnis, & impetus omnis,
 Et cassis dextris irrita tela cadunt ;
 Ad poenas fugiunt, & ceu foret Orcus asylum,
 Infernis certant condere se tenebris.
 Cedite Romani Scriptores, cedite Graii,
 Et quos fama recens vel celebravit anus.
 Hæc quicumque leget tantum cecinisse putabit
 Mæonidem ranas, Virgilium culices.

SAMUEL BARROW, M. D.

ON PARADISE LOST.

WHEN I beheld the Poet blind, yet bold,
 In slender book his vast design unfold,
 Messiah crown'd, God's reconcil'd decree,
 Rebelling Angels, the forbidden tree,
 Heaven, Hell, Earth, Chaos, all ; the argument
 Held me a while misdoubting his intent,
 That he would ruin (for I saw him strong)
 The sacred truths to fable and old song,
 (So Samson grop'd the temple's posts in spite)
 The world o'erwhelming to revenge his fight.

Yet as I read, soon growing less severe,
 I lik'd his project, the success did fear ;
 Through that wide field how he his way should find,
 O'er which lame faith leads understanding blind ;
 Lest he perplex'd the things he would explain,
 And what was easy he should render vain.

Or if a work so infinite he spann'd,
 Jealous I was that some less skilful hand
 (Such as disquiet always what is well,
 And by ill imitating would excel)

Might hence presume the whole creation's day
To change in scenes, and show it in a play.

Pardon me, mighty Poet, nor despise
My causeless, yet not impious, surmise.
But I am now convinc'd, and none will dare
Within thy labours to pretend a share.
Thou hast not miss'd one thought that could be fit,
And all that was improper dost omit :
So that no room is here for writers left,
But to detect their ignorance or theft.

That majesty which through thy work doth reign,
Draws the devout, deterring the profane.
And things divine thou treat'st of in such state
As them preserves, and thee, inviolate.
At once delight and horror on us seize,
Thou sing'st with so much gravity and ease ;
And above human flight dost soar aloft
With plume so strong, so equal, and so soft.
The bird nam'd from that Paradise you sing
So never flags, but always keeps on wing.

Where couldst thou words of such a compass find?
Whence furnish such a vast expanse of mind?
Just Heav'n thee like Tiresias to requite
Rewards with prophecy thy loss of sight.

Well might'st thou scorn thy readers to allure
With tinkling rhyme of thy own sense secure ;
While the Town-Bays writes all the while and spells,
And like a pack-horse tires without his bells :

Their fancies like our bushy-points appear,
 The poets tag them, we for fashion wear.
 I too transported by the mode offend,
 And while I mean to Praise thee must Commend,
 Thy verse created like thy theme sublime,
 In number, weight, and measure, needs not rhyme.

ANDREW MARVEL.

THE

THE VERSE.

THE measure is English heroic verse without rhyme, as that of Homer in Greek, and of Virgil in Latin; rhyme being no necessary adjunct, or true ornament of poem or good verse, in longer works especially, but the invention of a barbarous age, to set off wretched matter and lame meter; graced indeed since by the use of some famous modern poets, carried away by custom, but much to their own vexation, hindrance, and constraint to express many things otherwise, and for the most part worse than else they would have expressed them. Not without cause therefore some, both Italian and Spanish poets of prime note, have rejected rhyme both in longer and shorter works, as have also long since our best English tragedies, as a thing of itself, to all judicious ears, trivial and of no true musical delight; which consists only in apt numbers, fit quantity of syllables, and the sense variously drawn out from one verse into another, not in the jingling sound of like endings, a fault avoided by the learned Ancients both in poetry and all good oratory. This neglect then of rhyme so little is to be taken for a defect, though it may seem so perhaps to vulgar readers, that it rather is to be esteemed an example set, the first in English, of ancient liberty recovered to heroic poem, from the troublesome and modern bondage of rhyming.

THE ARGUMENT.

THE

FIRST BOOK

OF

PARADISE LOST.

B

THE ARGUMENT.

This first book proposes, first in brief, the whole subject, Man's disobedience, and the loss thereupon of Paradise wherein he was plac'd: Then touches the prime cause of his fall, the Serpent, or rather Satan in the serpent; who revolting from God, and drawing to his side many legions of Angels, was by the command of God driven out of Heaven with all his crew into the great deep. Which action pass'd over, the poem hastens into the midst of things, presenting Satan with his Angels now fallen into Hell, describ'd here, not in the centre (for Heaven and Earth may be suppos'd as yet not made, certainly not yet accurs'd) but in a place of utter darkness, fitliest called Chaos: Here Satan with his Angels lying on the burning lake, thunder-struck and astonish'd, after a certain space recovers, as from confusion, calls up him who next in order and dignity lay by him; they confer of their miserable fall. Satan awakens all his legions, who lay till then in the same manner confounded: They rise, their numbers, array of battle, their chief leaders named, according to the idols known afterwards in Canaan and the countries adjoining. To these Satan directs his speech, comforts them with hope yet of regaining Heaven, but tells them lastly of a new world and new kind of creature to be created, according to an ancient prophecy or report in Heaven; for that Angels were long before this visible creation, was the opinion of many ancient Fathers. To find out the truth of this prophecy, and what to determine thereon, he refers to a full council. What his associates thence attempt. Pandemonium the palace of Satan rises, suddenly built out of the deep: The infernal peers there sit in council.

PARADISE LOST,

ILLUSTRATED WITH

TEXTS OF SCRIPTURE.

BOOK I.

OF man's first disobedience, and the fruit
 Of that forbidden tree, whose mortal taste
 Brought death into the world, and all our woe,
 With loss of Eden, till one greater Man
 Restore us, and regain the blissful seat, 5
 Sing, heav'nly Muse, that on the secret top
 Of Oreb, or of Sinai, didst inspire
 That shepherd, who first taught the chosen seed,
 In the beginning how the heav'ns and earth
 Rose out of Chaos: Or if Sion hill 10

Line 3. Rom. v. 12. By one man sin entered into the world, and death by sin.

4. Rom. v. 19. As by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

5. Luke, xxiii. 43. This day shalt thou be with me in paradise.

6. Numb. xi. 17. I will take of the spirit which is upon thee, and will put it upon them.

7. Exod. iii. 1. Moses kept the flock of Jethro his father-in-law,—and came to the mountain of God, even to Horeb.

— Exod. xix. 20. Jehovah came down upon mount Sinai—and called Moses up to the top of the mount.

8. 1 Chron. xvi. 13. O ye seed of Israel his servant, ye children of Jacob his chosen ones.

9. Gen. i. 1, 2. In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep.

10. Ps. ii. 6. Yet have I set my king upon my holy hill of Sion.

— Ps. cxxxvii. 3. Sing us one of the songs of Sion.

Delight thee more, and Siloa's brook that flow'd
 Fast by the oracle of God ; I thence
 Invoke thy aid to my adventurous song,
 That with no middle flight intends to soar
 Above th' Aonian mount, while it pursues 15
 Things unattempted yet in prose or rhyme.
 And chiefly Thou, O Spi'rit, that dost prefer
 Before all temples th' upright heart and pure,
 Instruct me, for Thou know'st ; Thou from the first
 Wast present, and with mighty wings outspread 20
 Dove-like sat'st brooding on the vast abyss,
 And mad'st it pregnant : What in me is dark
 Illumine, what is low raise and support ;
 That to the height of this great argument
 I may assert eternal Providence, 25
 And justify the ways of God to Men.

Say

11. Isa. viii. 6. The waters
 of Siloah that go softly.

17. Exod. xxxv. 31. Beza-
 leel was filled with the Spirit of
 God, in wisdom, in understand-
 ing, and in knowledge, and in
 all manner of workmanship.

18. Acts vii. 43. The Most
 High dwelleth not in temples
 made with hands.

— 1 Cor. iii. 16. Know ye
 not that ye are the temple of
 God, and that the Spirit of God
 dwelleth in you ?

20. Gen. i. 2. The Spirit of God
 moved upon the face of the waters.

— Luke iii. 22. The Holy
 Ghost descended in a bodily
 shape like a dove.

21. Milton studied the Scrip-
 tures in the original languages.
 "At his first rising," says Bishop
 Newton, "he had usually a chap-
 ter read to him out of the
 Hebrew Bible."

22. Ps. xviii. 28. The Lord my
 God will enlighten my darkness.

— Rom. viii. 26. The Spi-
 rit helpeth our infirmities.

23. Eph. i. 17, 18. That God
 may give unto you the spirit of
 wisdom, the eyes of your under-
 standing being enlightened.

— Eph. iii. 16. That he
 would grant you to be streng-
 thened with might by his Spirit.

26. Rom. iii. 4. That thou
 mightest be justified in thy
 sayings, and mightest overcome
 when thou art judged.

— Ps. lxxviii. 4. Shewing
 to the generation to come the
 praises of Jehovah, and his
 strength, and his wonderful
 works that he hath done.

17—26. Has not this de-
 vout prayer been heard ? Has
 he not been enabled to "assert
 eternal Providence, and justify
 the ways of God to men,"
 with a spirit and judgment supe-
 rior to other authors, and
 in a strain admir'd by infidels
 themselves for "solid thought,
 strong

Say first, for Heav'n hides nothing from thy view,
Nor the deep tract of Hell, say first what cause
Mov'd our grand parents, in that happy state,
Favour'd of Heav'n so highly, to fall off 30
From their Creator, and transgress his will
For one restraint, lords of the world besides?
Who first seduc'd them to that foul revolt?
'Th' infernal Serpent; he it was, whose guile,
Stirr'd up with envy and revenge, deceiv'd 35
'The mother of mankind, what time his pride
Had cast him out from Heav'n, with all his host
Of rebel Angels, by whose aid aspiring
To set himself in glory' above his peers,
He trusted to have equal'd the Most High, 40
If he oppos'd; and with ambitious aim
Against the throne and monarchy of God
Rais'd impious war in Heav'n, and battle proud
With vain attempt. Him the Almighty Power
Hurl'd headlong flaming from th' ethereal sky, 45
With hideous ruin and combustion, down
To bottomless perdition, there to dwell
In adamant chains and penal fire,
Who durst defy th' Omnipotent to arms.
Nine times the space that measures day and night 50

To

"strong reasoning, noble passion, and a continued thread
"of moral doctrine, piety, and
"virtue?" *Advice to an Author.*

27. Prov. xv. 3. The eyes of Jehovah are in every place, beholding the evil and the good.

34. Gen. iii. 1. Now the serpent was more subtle than any beast of the field—And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

36. 2 Cor. xi. 3. But I fear lest by any means, as the serpent beguiled Eve through his

subtlety, so your mind should be corrupted from the simplicity that is in Christ.

37. Rev. xii. 7, 8, 9. And there was war in heaven; Michael and his Angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world.

47. Jude, 6. And the Angels which kept not their first estate,

but

To mortal men, he with his horrid crew
 Lay vanquish'd, rolling in the fiery gulf,
 Confounded though immortal: But his doom
 Reserv'd him to more wrath; for now the thought
 Both of lost happiness and lasting pain 55
 Torments him; round he throws his baleful eyes,
 That witness'd huge affliction and dismay
 Mix'd with obdurate pride and stedfast hate:
 At once, as far as Angels ken, he views
 The dismal situation waste and wild; 60
 A dungeon horrible on all sides round
 As one great furnace flam'd, yet from those flames
 No light, but rather darkness visible
 Serv'd only to discover sights of woe,
 Regions of sorrow, doleful shades, where peace 65
 And rest can never dwell, hope never comes
 That comes to all; but torture without end
 Still urges, and a fiery deluge, fed
 With ever-burning sulphur unconsum'd:
 Such place eternal Justice had prepar'd 70
 For those rebellious, here their pris'on ordain'd
 In utter darkness, and their portion set
 As far remov'd from God and light of Heav'n,
 As from the centre thrice to th' utmost pole.
 O how unlike the place from whence they fell! 75
 There the companions of his fall, o'erwhelm'd
 With floods and whirlwinds of tempestuous fire,
 He soon discerns, and wett'ring by his side,
 One next himself in pow'r, and next in crime,
 Long after known in Palestine, and nam'd 80
 Beëlzebub.

but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

58. Rom. i. 30. Haters of God, deceitful, proud.

63. Jude, 13. The blackness of darkness.

65, 66. Isa. lvii. 21. No peace to the wicked.

69. Matt. xxv. 41. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

72. Matt. viii. 12. They shall be cast out into outer darkness.

73. Pf. lxxiii. 27. They that are far from thee shall perish.

80. 2 Kings i. 3. Is it not because

Beëlzebub. To whom th' Arch-Enemy,
And thence in Heav'n call'd Satan, with bold words
Breaking the horrid silence, thus began.

If thou bee'st he; but O how fall'n! how chang'd
From him, who in the happy realms of light, 85
Cloth'd with transcendent brightness, didst outshine
Myriads though bright! If he whom mutual league,
United thoughts and counsels, equal hope

And hazard in the glorious enterprize,
Join'd with me once, now misery hath join'd 90
In equal ruin: into what pit thou seest

From what height fall'n, so much the stronger prov'd
He with his thunder: and till then who knew

The force of those dire arms? yet not for those,
Nor what the potent victor in his rage 95

Can else inflict, do I repent or change,

Though chang'd in outward lustre, that fix'd mind,
And high disdain from sense of injur'd merit,

That with the Mightiest rais'd me to contend,
And to the fierce contention brought along 100

Innumerable force of Spirits arm'd,
That durst dislike his reign, and me preferring,

His utmost pow'r with adverse pow'r oppos'd

In dubious battle on the plains of Heav'n,

And shook his throne. What though the field be lost?

because there is not a God in
Israel, that ye go to enquire
of Beëlzebub, the god of Ekron?

— Matt. xii. 24. Beëlzebub
the prince of the devils.

81, 82. Rev. xii. 29. That
old serpent, called the Devil and
Satan.

84. Is. xiv. 12—15. How
art thou fallen from heaven,
O Lucifer, son of the morning!
—For thou hast said in thy heart,
I will ascend into heaven, I will
exalt my throne above the stars
of God.—I will be like the Most
High. Yet thou shalt be brought

down to hell, to the sides of the
pit.

92, 93. 1 Sam. ii. 10. The
adversaries of Jehovah shall be
broken to pieces. Out of hea-
ven shall he thunder upon them.

94, 95. Ps. lxxiii. 8, 9. They
speak loftily; they set their
mouth against the heavens.

98. Jer. l. 29. Proud against
Jehovah, against the Holy One
of Israel.

— Exod. xviii. 11. Jehovah
is greater than all gods.—In the
thing wherein they dealt proud-
ly, he was above them.

All is not lost; th' unconquerable will, 106
 And study of revenge, immortal hate,
 And courage never to submit or yield,
 And what is else not to be overcome;
 That glory never shall his wrath or might 110
 Extort from me. To bow and sue for grace
 With suppliant knee, and deify his pow'r,
 Who from the terror of this arm so late
 Doubted his empire; that were low indeed,
 That were an ignominy' and shame beneath 115
 This downfall; since by fate the strength of Gods
 And this empyreal substance cannot fail,
 Since through experience of this great event
 In arms not worse, in foresight much advanc'd,
 We may with more successful hope resolve 120
 To wage by force or guile eternal war,
 Irreconcilable to our grand foe,
 Who now triumphs, and in th' excess of joy
 Sole reigning holds the tyranny of Heav'n.
 So spake th' apostate Angel, though in pain, 125
 Vaunting aloud, but rack'd with deep despair:
 And him thus answer'd soon his bold compeer.
 O Prince, O Chief of many throned Powers I
 That led th' embattl'd Seraphim to war
 Under thy conduct, and in dreadful deeds 130
 Fearless, endanger'd Heav'n's perpetual king,
 And put to proof his high supremacy,
 Whether upheld by strength, or chance, or fate;
 Too well I see and rue the dire event,
 That with sad overthrow and foul defeat 135
 Hath lost us Heav'n, and all this mighty host
 In horrible destruction laid thus low,
 As far as Gods and heav'nly essences
 Can perish: for the mind and spi'rit remains

107. Exod. xx. 5. Them against God.
 that hate me.

— Rom. i. 30. Haters of God.

— Rom. viii. 7. Enmity

113. Jo. viii. 38. When he
 speaketh a lie, he speaketh of

his own.

Invincible, and vigour soon returns,
 Though all our glory' extinct, and happy state
 Here swallow'd up in endless misery.
 But what if he our conqu'ror (whom I now
 Of force believe almighty, since no less
 Than such could have o'erpow'r'd such force as ours)
 Have left us this our spi'rit and strength entire 146
 Strongly to suffer and support our pains,
 That we may so suffice his vengeful ire,
 Or do him mightier service as his thralls
 By right of war, whate'er his business be 150
 Here in the heart of Hell to work in fire,
 Or do his errands in the gloomy deep;
 What can it then avail, though yet we feel
 Strength undiminish'd, or eternal being
 To undergo eternal punishment? 155
 Whereto with speedy words th' Arch-Fiend reply'd.

Fall'n Cherub, to be weak is miserable
 Doing or suffering: but of this be sure,
 To do ought good never will be our task,
 But ever to do ill our sole delight, 160
 As be'ing the contrary to his high will
 Whom we resist. If then his providence
 Out of our evil seek to bring forth good,
 Our labour must be to pervert that end,
 And out of good still to find means of evil; 165
 Which oft-times may succeed, so as perhaps
 Shall grieve him, if I fail not, and disturb
 His inmost counsels from their destin'd aim.
 But see the angry victor hath recall'd
 His ministers of vengeance and pursuit 170
 Back to the gates of Heav'n: the sulphurous hail
 Shot after us in storm, o'erblown hath laid
 The fiery surge, that from the precipice

163, 4, 5. Rom. viii. 28. All things work together for good to them that love God.

— 1 Jo. iii. 8. For this purpose the Son of God was mani-

fested, that he might destroy the works of the devil.

167. Gen. vi. 6. And it grieved him at his heart.

Of Heav'n receiv'd us falling; and the thunder,
Wing'd with red lightning and impetuous rage, 175
Perhaps hath spent his shafts, and ceases now
To bellow through the vast and boundless deep.

Let us not slip th' occasion, whether scorn,
Or satiate fury yield it from our foe.

Seest thou yon dreary plain, forlorn and wild, 180
The seat of desolation, void of light,

Save what the glimmering of these livid flames
Casts pale and dreadful? Thither let us tend

From off the tossing of these fiery waves,
There rest, if any rest can harbour there, 185

And re-assembling our afflicted Powers,
Consult how we may henceforth most offend

Our enemy, our own loss how repair,
How overcome this dire calamity,

What reinforcement we may gain from hope, 190
If not what resolution from despair.

Thus Satan talking to his nearest mate
With head up-lift above the wave, and eyes

That sparkling blaz'd, his other parts besides
Prone on the flood, extended long and large, 195

Lay-floating many a rood, in bulk as huge
As whom the fables name of monstrous size,

Titanian, or Earth-born, that warr'd on Jove,
Briareos or Typhon, whom the den

By antient Tarsus held, or that sea-beast 200
Leviathan, which God of all his works

Created hugest that swim th' ocean stream :

Him haply slumb'ring on the Norway foam

The pilot of some small night-founder'd skiff
Deeming some island, oft, as seamen tell, 205

With fixed anchor in his scaly rind

Moors by his side under the lee, while night

Invests the sea, and wished morn delays :

So stretch'd out huge in length the Arch-Fiend lay
Chain'd on the burning lake, nor ever thence 210

Had ris'n or heav'd his head, but that the will

And high permission of all-ruling Heaven
 Left him at large to his own dark designs,
 That with reiterated crimes he might
 Heap on himself damnation, while he sought 215
 Evil to others, and enrag'd might see
 How all his malice serv'd but to bring forth
 Infinite goodness, grace and mercy shown
 On Man by him seduc'd, but on himself
 Treble confusion, wrath and vengeance pour'd. 220
 Forthwith upright he rears from off the pool
 His mighty stature; on each hand the flames
 Driv'n backward slope their pointing spires, and roll'd
 In billows, leave i' th' midst a horrid vale.
 Then with expanded wings he steers his flight 225
 Aloft, incumbent on the dusky air
 That felt unusual weight, till on dry land
 He lights, if it were land that ever burn'd
 With solid, as the lake with liquid fire;
 And such appear'd in hue, as when the force 230
 Of subterranean wind transports a hill
 Torn from Pelorus, or the shatter'd side
 Of thund'ring Ætna, whose combustible
 And fuel'd entrails thence conceiving fire,
 Sublim'd with mineral fury, aid the winds, 235
 And leave a singed bottom all involv'd
 With stench and smoke: such resting found the sole
 Of unblest feet. Him follow'd his next mate,
 Both glorying to have 'scap'd the Stygian flood
 As Gods, and by their own recover'd strength, 240
 Not by the sufferance of supernal Power.
 Is this the region, this the soil, the clime,
 Said then the lost Arch-Angel, this the seat
 That we must change for Heav'n, this mournful gloom

217. Eph. ii. 3, 4, 5, 7. We were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ—That he might shew the exceeding riches of his grace, in his kindness towards us in Christ Jesus.

For that celestial light? Be' it so, since he 245
 Who now is Sov'rain can dispose and bid
 What shall be right: farthest from him is best,
 Whom reas'on hath equal'd, force hath made supreme
 Above his equals. Farewel happy fields,
 Where joy for ever dwells: Hail horrors, hail 250
 Infernal world, and thou profoundest Hell
 Receive thy new possessor; one who brings
 A mind not to be chang'd by place or time.
 The mind is its own place, and in itself
 Can make a Heav'n of Hell, a Hell of Heav'n. 255
 What matter where, if I be still the same,
 And what I should be, all but less than he
 Whom thunder hath made greater? Here at least
 We shall be free; th' Almighty hath not built
 Here for his envy, will not drive us hence: 260
 Here we may reign secure, and in my choice
 To reign is worth ambition though in Hell:
 Better to reign in Hell, than serve in Heaven.
 But wherefore let we then our faithful friends,
 Th' associates and copartners of our loss, 265
 Lie thus astonish'd on th' oblivious pool,
 And call them not to share with us their part
 In this unhappy mansion, or once more
 With sallied arms to try what may be yet
 Regain'd in Heav'n, or what more lost in Hell? 270
 So Satan spake, and him Beëlzebub
 Thus answer'd. Leader of those armies bright,
 Which but th' Omnipotent none could have foil'd,
 If once they hear that voice, their liveliest pledge
 Of hope in fears and dangers, heard so oft 275
 In worst extremes, and on the perilous edge
 Of battle when it rag'd, in all assaults
 Their surest signal, they will soon resume
 New courage and revive, though now they lie
 Groveling and prostrate on yon lake of fire, 280

247. Ps. cxlviii. 14. His saints
are a people near to him.

— Ps. lxxiii. 28. It is good
for me that I draw near to God.

As we ere while, astounded and amaz'd,
No wonder, fall'n such a pernicious height.

He scarce had ceas'd when the superior Fiend
Was moving tow'ard the shore; his pond'rous shield,
Ethereal temper, massy, large and round, 285

Behind him cast; the broad circumference
Hung on his shoulders like the moon, whose orb
'Through optic glass the Tuscan artist views
At evening from the top of Fesolè,
Or in Valdarno, to descry new lands, 290

Rivers or mountains on her spotty globe.
His spear, to equal which the tallest pine
Hewn on Norwegian hills, to be the mast
Of some great ammiral, were but a wand,
He walk'd with to support uneasy steps 295

Over the burning marle, not like those steps
On Heaven's azure, and the torrid clime
Smote on him sore besides, vaulted with fire :
Nathless he so endur'd, till on the beach
Of that inflamed sea he stood, and call'd 300

His legions, Angel forms, who lay entranc'd
Thick as autumnal leaves that strow the brooks
In Vallombrosa, where th' Etrurian shades
High over-arch'd imbow'r ; or scatter'd sedge
Afloat, when with fierce winds Orion arm'd 305

Hath vex'd the Red-Sea coast, whose waves o'erthrew
Bustir and his Memphian chivalry,
While with perfidious hatred they pursued
The sojourners of Goshen, who beheld
From the safe shore their floating carcases 310

And broken chariot-wheels : so thick bestrown,
Abject and lost lay these, covering the flood,
Under amazement of their hideous change.
He call'd so loud, that all the hollow deep
Of Hell resounded. Princes, Potentates, 315

307. Exod. xiv. 28, 30. The all the host of Pharaoh.—And
waters returned and covered the Israel saw the Egyptians dead
chariots, and the horsemen, and upon the sea-shore.

Warriors, the flow'r of Heav'n, once yours, now lost,
 If such astonishment as this can seize
 Eternal Spi'rits ; or have ye chos'n this place
 After the toil of battle to repose

Your wearied virtue, for the ease you find 320

To slumber here, as in the vales of Heaven ?

Or in this abject posture have ye sworn

To' adore the conqueror ? who now beholds

Cherub and Seraph rolling in the flood

With scatter'd arms and ensigns, till anon 325

His swift pursuers from Heav'n gates discern

Th' advantage, and descending tread us down

Thus drooping, or with linked thunderbolts

Transfix us to the bottom of this gulf.

Awake, arise, or be for ever fall'n. 330

They heard, and were abash'd, and up they sprung

Upon the wing, as when men wont to watch

On duty, sleeping found by whom they dread,

Rouse and bestir themselves ere well awake.

Nor did they not perceive the evil plight 335

In which they were, or the fierce pains not feel ;

Yet to their general's voice they soon obey'd

Innumerable. As when the potent rod

Of Amram's son, in Egypt's evil day,

Wav'd round the coast, up call'd a pitchy cloud 340

Of locusts, warping on the eastern wind,

That o'er the realm of impious Pharaoh hung

Like night, and darken'd all the land of Nile :

So numberless were those bad Angels seen

Hovering on wing under the cope of Hell 345

'Twixt upper, nether, and surrounding fires ;

Till, as a signal giv'n, th' up-lifted spear

330. Eph. v. 14. Awake—
 arise.

338. Exod. x. 13, 15. Moses
 stretched forth his rod over the
 land of Egypt, and Jehovah
 brought an east wind upon the

land all that day, and all that
 night : and when it was morn-
 ing the east wind brought the
 locusts : and the locusts went
 up over all the land of Egypt—
 so that the land was darkened.

Of their great Sultan waving to direct
 Their course, in even balance down they light
 On the firm brimstone, and fill all the plain ; 350
 A multitude, like which the populous north
 Pour'd never from her frozen loins, to pass
 Rhene or the Denaw, when her barbarous sons
 Came like a deluge on the south, and spread
 Beneath Gibraltar to the Lybian sands. 355
 Forthwith from every squadron and each band
 The heads and leaders thither haste where stood
 Their great commander ; Godlike shapes and forms
 Excelling human, princely Dignities,
 And Pow'rs that erst in Heaven sat on thrones ; 360
 Though of their names in heav'nly records now
 Be no memorial, blotted out and ras'd
 By their rebellion from the books of life.
 Nor had they yet among the sons of Eve 364
 Got them new names, till wand'ring o'er the earth,
 Through God's high sufferance for the tri'al of man,
 By falsities and lies the greatest part
 Of mankind they corrupted to forsake
 God their Creator, and th' invisible
 Glory of him that made them to transform 370
 Oft to the image of a brute, adorn'd
 With gay religions full of pomp and gold,
 And Devils to adore for Deities :
 Then were they known to men by various names,
 And various idols through the Heathen world. 375
 Say, Muse, their names then known, who first, who last,
 Rous'd from the slumber, on that fiery couch,

361. Ps. ix. 5, 6. Thou hast put out their name for ever and ever.—Their memorial is perished with them.

362. Rev. iii. 5. I will not blot out his name out of the book of life.

367. Rom. i. 25. Who changed the truth of God into a lie.

369. Rom. i. 23. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

373. They shall no more offer their sacrifices to devils.

— 1 Cor. x. 20. The Gentiles sacrifice to devils, and not to God.

At their great empe'ror's call, as next in worth
 Came singly where he stood on the bare strand,
 While the promiscuous crowd stood yet aloof. 380
 The chief were those who from the pit of Hell
 Roaming to seek their prey on earth, durst fix
 Their seats long after next the seat of God,
 Their altars by his altar, Gods ador'd
 Among the nations round, and durst abide 385
 Jehovah thund'ring out of Sion, thron'd
 Between the Cherubim; yea, often plac'd
 Within his sanctuary itself their shrines,
 Abominations; and with cursed things
 His holy rites and solemn feasts profan'd, 390
 And with their darkness durst affront his light.
 First Moloch, horrid king, besmear'd with blood
 Of human sacrifice, and parents tears,
 Though for the noise of drums and timbrels loud
 Their childrens cries unheard, that pass'd through fire
 To his grim idol. Him the Ammonite 396
 Worshipp'd in Rabba and her watry plain,
 In Argob and in Basan, to the stream
 Of utmost Arnon. Nor content with such
 Audacious neighbourhood, the wisest heart 400
 Of Solomon he led by, fraud to build
 His temple right against the temple' of God
 On that opprobrious hill, and made his grove
 The pleasant valley' of Hinnom, Tophet thence
 And black Gehenna call'd, the type of Hell. 405
 Next Chemos, th' obscene dread of Moab's sons,
 From Aroar to Nebo, and the wild

386. 2 Kings, xix. 15. O
 Jehovah, God of Israel, who
 dwellest between the Cheru-
 bim.

387, 8. Jer. vii. 30. The chil-
 dren of Judah have done evil in
 my sight—they have set their
 abominations in the house which
 is called by my name, to pol-
 lute it.

392. 1. Kings, xi. 7. Molech
 the abomination of the children
 of Ammon.

393. Jer. vii. 31. They
 have built the high places of
 Tophet, which is in the valley
 of the son of Hinnom, to burn
 their sons and their daughters in
 the fire.

Of southmoſt Abarim; in Heſebon
 And Horonaim, Seon's realm, beyond
 The flow'ry dale of Sibma clad with vines, 410
 And Elëalë to th' Asphaltic pool.
 Peor his other name, when he entic'd
 Iſrael in Sittim on their march from Nile
 To do him wanton rites, which coſt them woe.
 Yet thence his luſtful orgies he enlarg'd 415
 Ev'n to that hill of ſcandal, by the grove
 Of Moloch homicide, luſt hard by hate;
 Till good Joſiah drove them thence to Hell.
 With theſe came they, who from the bord'ring flood
 Of old Euphrates to the brook that parts 420
 Egypt from Syrian ground, had general names
 Of Bäälim and Aſhtaroth, thoſe male,
 Theſe feminine. For Spirits when they pleaſe
 Can either ſex aſſume, or both; ſo ſoft
 And uncompounded is their eſſence pure, 425
 Not ty'd or manacled with joint or limb,
 Nor founded on the brittle ſtrength of bones,
 Like cumbrous fleſh; but in what ſhape they chooſe
 Dilated or condens'd, bright or obſcure,
 Can execute their airy purpoſes, 430

410. Jer. xlviii. 32. O vine of Sibmah, I will weep for thee.

413. Numb. xxv. 1, 3, 9. And Iſrael abode in Shittim—and joined himſelf unto Baal Peor; and the anger of Jehovah was kindled againſt Iſrael.—And thoſe that died in the plague were twenty and four thouſand.

418. 2 Kings, xxiii. 5, 6, 7. And Joſiah put down the idolatrous prieſts, them alſo that burnt incenſe unto Baal, to the ſun, and to the moon, and to the planet; and to all the hoſt of heaven—And he burnt the grove at the brook Kidron, and ſtampt it ſmall to powder—And brake down the houſes of the Sodomites.

422. Judges, iii. 7. They forgot Jehovah, and ſerved Baalim and Aſhtaroth.

— 2 Kings, xxiii. 13, 14. And the high places that were before Jeruſalem, which were on the right hand of the mount of corruption, which Solomon king of Iſrael had builded for Aſhtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king deſile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

And

And works of love or enmity fulfil.
 For those the race of Israel oft forsook
 Their living strength, and unfrequented left
 His righteous altar, bowing lowly down
 To bestial Gods; for which their heads as low 435
 Bow'd down in battle, sunk before the spear
 Of despicable foes. With these in troop
 Came Astoreth, whom the Phœnicians call'd
 Astarte, queen of Heav'n, with crescent horns;
 To whose bright image nightly by the moon 440
 Sidonian virgins paid their vows and songs,
 In Sion also not unsung, where stood
 Her temple on th' offensive mountain, built
 By that uxorious king, whose heart though large,
 Beguil'd by fair idolatresses, fell 445
 To idols foul. Thammuz came next behind,
 Whose annual wound in Lebanon allur'd
 The Syrian damsels to lament his fate
 In amorous ditties all a summer's day,
 While smooth Adonis from his native rock 450
 Ran purple to the sea, suppos'd with blood
 Of Thammuz yearly wounded: the love-tale
 Infected Sion's daughters with like heat,
 Whose wanton passions in the sacred porch
 Ezekiel saw, when by the vision led 455
 His eye survey'd the dark idolatries
 Of alienated Judah. Next came one
 Who mourn'd in earnest, when the captive ark

439. Jer. vii. 18. The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven.

446. Ezek. viii. 13, 14. He said, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the house of Jehovah,

and behold there sat women weeping for Tammuz.

457. 1 Sam. v. 2, 4. The Philistines took the ark of God, and brought it into the house of Dagon;—and when they arose early, behold Dagon was fallen upon his face to the ground before the ark of Jehovah; and the head of Dagon and both the palms of his hands were cut off upon the threshold.

Maim'd

Maim'd his brute image, head and hands lopt off
 In his own temple, on the grunsel edge, 460
 Where he fell flat, and sham'd his worshippers :
 Dagon his name, sea-monster, upward man
 And downward fish : yet had his temple high
 Rear'd in Azotus, dreaded through the coast
 Of Palestine, in Gath and Ascalon, 465
 And Accaron and Gaza's frontier bounds.
 Him followed Rimmon, whose delightful seat
 Was fair Damascus, on the fertile banks
 Of Abbana and Pharphar, lucid streams.
 He also' against the house of God was bold : 470
 A leper once he lost, and gain'd a king,
 Ahaz his sottish conqu'ror, whom he drew
 God's altar to disparage and displace
 For one of Syrian mode, whereon to burn
 His odious offerings, and adore the Gods 475
 Whom he had vanquish'd. After these appear'd
 A crew who under names of old renown,
 Osiris, Isis, Orus, and their train,
 With monstrous shapes and sorceries abus'd
 Fanatic Egypt and her priests, to seek 480
 Their wand'ring Gods disguis'd in brutish forms
 Rather than human. Nor did Israel 'scape
 Th' infection, when their borrow'd gold compos'd
 The calf in Oreb ; and the rebel king

467. 2 Kings, v. 18. When my master goeth into the house of Rimmon to worship there.

469. 2 Kings, v. 12. Are not Abana and Pharphar, rivers of Damascus, better than all the waters of Israel ?

471. 2 Kings, v. 17. Naaman said—Thy servant will henceforth offer neither burnt-offering nor sacrifice unto other Gods, but unto Jehovah.

— 2 Chron. xxviii. 22. Ahaz sacrificed to the gods of Damascus

which smote him : And he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me : but they were the ruin of him and of all Israel.

483. Pf. cvi. 19, 20. They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass.

Doubled that sin in Bethel and in Dan, 485
 Likening his Maker to the grazed ox,
 Jehovah, who in one night when he pass'd
 From Egypt marching, equal'd with one stroke
 Both her first-born and all her bleating Gods.
 Belial came last, than whom a Spi'rit more lewd 490
 Fell not from Heaven, or more gross to love
 Vice for itself: to him no temple stood
 Nor altar smok'd; yet who more oft than he
 In temples and at altars, when the priest
 Turns atheist, as did Eli's sons, who fill'd 495
 With lust and violence the house of God?
 In courts and palaces he also reigns,
 And in luxurious cities, where the noise
 Of ri'ot ascends above their loftiest towers,
 And injury and outrage: and when night 500
 Darkens the streets, then wander forth the sons
 Of Belial, flown with insolence and wine.
 Witness the streets of Sodom, and that night
 In Gibeah, when the hospitable door
 Expos'd a matron to avoid worse rape. 505
 These were the prime in order and in might;
 The rest were long to tell, though far renown'd,
 Th' Ionian Gods, of Javan's issue held
 Gods, yet confess'd later than Heav'n and Earth
 Their boasted parents: Titan Heav'n's first-born, 510

485. 2 Kings, xii. 28, 29. Jeroboam made two calves of gold, and said—Behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan.

488. Exod. xii. 12. I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment. I am Jehovah.

498. 1 Pet. iv. 3, 4. When

we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that you run not with them to the same excess of riot.

501. Deut. xiii. 13. Children of Belial—have said, Let us go and serve other gods.

— 1 Sam. ii. 12. The sons of Eli were sons of Belial, they knew not Jehovah.

503. Judges, xix. 22. The men of the city—sons of Belial, beset the house round about.

With

With his enormous brood, and birthright seiz'd
 By younger Saturn; he from mightier Jove
 His own and Rhea's son like measure found;
 So Jove usurping reign'd: these first in Crete
 And Ida known, thence on the snowy top 515
 Of cold Olympus rul'd the middle air,
 Their highest Heav'n; or on the Delphian cliff,
 Or in Dodona, and through all the bounds
 Of Doric land; or who with Saturn old
 Fled over Adria to th' Hesperian fields, 520
 And o'er the Celtic roam'd the utmost isles.

All these and more came flocking; but with looks
 Down cast and damp, yet such wherein appear'd
 Obscure some glimpse of joy, to' have found their chief
 Not in despair, to' have found themselves not lost 525
 In loss itself; which on his count'nance cast
 Like doubtful hue: but he his wonted pride
 Soon recollecting, with high words, that bore
 Semblance of worth not substance, gently rais'd
 Their fainting courage, and dispell'd their fears. 530
 Then straight commands that at the warlike sound
 Of trumpets loud and clarions be uprear'd
 His mighty standard: that proud honour claim'd
 Azazel as his right, a Cherub tall;
 Who forthwith from the glittering staff unfurl'd 535
 Th' imperial ensign, which full high advanc'd
 Shone like a meteor streaming to the wind,
 With gems and golden lustre rich emblaz'd,
 Seraphic arms and trophies; all the while
 Sonorous metal blowing martial sounds: 540
 At which the universal host up sent
 A shout, that tore Hell's concave, and beyond
 Frighted the reign of Chaos and old Night.
 All in a moment through the gloom were seen
 Ten thousand banners rise into the air 545
 With orient colours waving: with them rose
 A forest huge of spears, and thronging helms
 Appear'd, and serried shields in thick array

516. Eph. ii. 2. The prince of the power of the air.

Of depth immeasurable : anon they move
 In perfect phalanx to the Dorian mood 550
 Of flutes and soft recorders ; such as rais'd
 To height of noblest temper heroes old
 Arming to battle, and instead of rage
 Deliberate valour breath'd, firm and unmov'd
 With dread of death to flight or foul retreat ; 555
 Nor wanting pow'r to mitigate and swage,
 With solemn touches, troubled thoughts, and chase
 Anguish and doubt and fear and sorrow' and pain
 From mortal or immortal minds. Thus they
 Breathing united force with fixed thought 560
 Mov'd on in silence to soft pipes, that charm'd
 Their painful steps o'er the burnt soil ; and now
 Advanc'd in view they stand, a horrid front
 Of dreadful length and dazzling arms, in guise
 Of warriors old with order'd spear and shield, 565
 Awaiting what command their mighty chief
 Had to impose : He through the armed files
 Darts his experienc'd eye, and soon traverse
 The whole battalion views, their order due,
 Their visages and stature as of Gods, 570
 Their number last he sums. And now his heart
 Distends with pride, and hard'ning in his strength
 Glories : for never since created man,
 Met such embodied force, as nam'd with these
 Could merit more than that small infantry 575
 Warr'd on by cranes ; though all the giant brood
 Of Phlegra with th' heroic race were join'd,
 That fought at Thebes and Ilium, on each side
 Mix'd with auxiliar Gods ; and what resounds
 In fable or romance of Uther's son, 580
 Begirt with British and Armoric knights ;
 And all who since, baptiz'd or infidel,
 Jousted in Aspramont or Montalban,

554. 1 Cor. xv. 58. Steadfast, immovable.

571. Dan. v. 20. His heart

was I fired up, and his mind hardened in pride.

Damasco, or Marocco, or Trebifond,
Or whom Biserta sent from Afric shore 585
When Charlemain with all his peerage fell
By Fontarabbia. Thus far these beyond
Compare of mortal prowess, yet observ'd
Their dread commander : he above the rest
In shape and gesture proudly eminent 590
Stood like a tow'r ; his form had not yet lost
All her original brightness, nor appear'd
Less than Arch-Angel ruin'd, and th' excess
Of glory' obscur'd ; as when the sun new ris'n
Looks through the horizontal misty air 595
Shorn of his beams, or from behind the moon
In dim eclipse disastrous twilight sheds
On half the nations, and with fear of change
Perplexes monarchs. Darken'd so, yet shone
Above them all th' Arch-Angel : but his face 600
Deep scars of thunder had intrench'd, and care
Sat on his faded cheek, but under brows
Of dauntless courage, and considerate pride
Waiting revenge : cruel his eye, but cast
Signs of remorse and passion to behold 605
The fellows of his crime, the followers rather
(Far other once beheld in bliss) condemn'd
For ever now to have their lot in pain,
Millions of Spirits for his fault amerc'd
Of Heav'n, and from eternal splendors flung 610
For his revolt, yet faithful how they stood,
Their glory wither'd : as when Heav'n's fire
Hath scath'd the forest oaks, or mountain pines,
With singed top their stately growth though bare
Stands on the blasted heath. He now prepar'd 615
To speak ; whereat their doubled ranks they bend
From wing to wing, and half inclose him round
With all his peers : attention held them mute.
Thrice he assay'd, and thrice in spite of scorn
Tears, such as Angels weep, burst forth : at last 620
Words interwove with sighs found out their way.
O Myriads,

O Myriads of immortal Spi'rits, O Powers
 Matchless, but with th' Almighty, and that strife
 Was not inglorious, though th' event was dire,
 As this place testifies, and this dire change, 625
 Hateful to utter: but what pow'r of mind,
 Foreseeing or presaging, from the depth
 Of knowledge past or present, could have fear'd
 How such united force of Gods, how such
 As stood like these, could ever know repulse? 630
 For who can yet believe, though after loss,
 That all these puissant legions, whose exile
 Hath emptied Heav'n, shall fail to re-ascend
 Self-rai'd, and re-possess their native seat?
 For me be witness all the host of Heav'n, 635
 If counsels different, or danger shunn'd
 By me, have lost our hopes. But he who reigns
 Monarch in Heav'n, till then as one secure
 Sat on his throne, upheld by old repute,
 Consent or custom, and his regal state 640
 Put forth at full, but still his strength conceal'd,
 Which tempted our attempt, and wrought our fall.
 Henceforth his might we know, and know our own,
 So as not either to provoke, or dread
 New war, provok'd; our better part remains 645
 To work in close design; by fraud or guile,
 What force effected not: that he no less
 At length from us may find, who overcomes
 By force, hath overcome but half his foe.
 Space may produce new worlds; whereof so rise 650
 There went a fame in Heav'n that he ere long
 Intended to create, and therein plant

623. Is. xlv. 9. Wo to him
 that striveth with his maker. Let
 the potsherd strive with the pot-
 sherds of the earth.

651. Prov. viii. 22, 23, 30,
 31. Jehovah possessed me in the
 beginning of his way, before his
 works of old. I was set up from

everlasting, from the beginning,
 or ever the earth was.—I was
 by him, as one brought up with
 him: and I was daily his delight,
 rejoicing always before him: re-
 joicing in the habitable parts of
 his earth, and my delights were
 with the sons of men.

A gene-

A generation, whom his choice regard
Should favour equal to the sons of Heaven :
Thither, if but to pry, shall be perhaps 655
Our first eruption, thither or elsewhere :
For this infernal pit shall never hold
Celestial Spi'rits in bondage, nor th' abyss
Long under darkness cover. But these thoughts
Full counsel must mature : Peace is despair'd, 660
For who can think submission ? War then, War
Open or understood must be resolv'd.

He spake : and to confirm his words, out-flew
Millions of flaming swords, drawn from the thighs
Of mighty Cherubim ; the sudden blaze 665
Far round illumin'd Hell : highly they rag'd
Against the High'est, and fierce with grasped arms
Clash'd on their sounding shields the din of war,
Hurling defiance tow'ard the vault of Heaven.

There stood a hill not far, whose grisly top 670
Belch'd fire and rolling smoke ; the rest entire
Shone with a glossy scurf, undoubted sign
That in his womb was hid metallic ore,
The work of sulphur. Thither wing'd with speed
A numerous brigade hasten'd : as when bands 675
Of pioneers with spade and pickax arm'd
Forerun the royal camp, to trench a field,
Or cast a rampart. Mammon led them on,
Mammon, the least erected Spi'rit that fell
From Heav'n, for e'en in Heav'n his looks and thoughts
Were always downward bent, admiring more 681
The riches of Heav'n's pavement, trodden gold,
Than ought divine or holy else enjoy'd
In vision beatific : by him first

Men

669. 1 Sam. xvii. 45. Jeho-
vah whom thou hast defied.

678. Mat. vi. 24. Ye can-
not serve God and Mammon.

682. Rev. xxi. 21. The street
of the city was pure gold.

684. Matt. v. 8. Blessed are

the pure in heart ; for they shall
see God.

684. 1 John, iii. 2. We shall
see him as he is.

Mammon could not have
this sordid disposition before
he sinned. What is said of
him,

Men also, and by his suggestion taught, 685
 Ransack'd the centre, and with impious hands
 Riffled the bowels of their mother earth
 For treasures better hid. Soon had his crew
 Open'd into the hill a spacious wound,
 And digg'd out ribs of gold. Let none admire 690
 That riches grow in Hell; that soil may best
 Deserve the precious bane. And here let those
 Who boast in mortal things, and wond'ring tell
 Of Babel, and the works of Memphian kings,
 Learn how their greatest monuments of fame, 695
 And strength and art are easily out-done
 By Spirits reprobate, and in an hour
 What in an age they with incessant toil
 And hands innumerable scarce perform.
 Nigh on the plain in many cells prepar'd, 700
 That underneath had veins of liquid fire
 Sluic'd from the lake, a second multitude
 With wond'rous art founded the massy ore,
 Severing each kind, and scumm'd the bullion dross:
 A third as soon had form'd within the ground 705
 A various mould, and from the boiling cells
 By strange conveyance fill'd each hollow nook,
 As in an organ from one blast of wind
 To many a row of pipes the sound-board breathes.
 Anon out of the earth a fabric huge 710
 Rose like an exhalation, with the sound
 Of dulcet symphonies and voices sweet,
 Built like a temple, where pilasters round
 Were set, and Doric pillars overlaid
 With golden architrave; nor did there want 715
 Cornice or freeze, with bossy sculptures graven;

him, therefore, from v. 679 to
 y. 684, though expressed in ge-
 ral terms, must be understood
 only of the time he remained
 in heaven after he joined Satan,
 or else we must say, the poet
 did not think it necessary to be

more accurate in the expression,
 where the sentiment is so clear,
 viz. that though Mammon were
 in heaven, he would more ad-
 mire the gold of the fireet, than
 the blessed vision of God.

The

The roof was fretted gold. Not Babylon,
 Nor great Alcairo such magnificence
 Equal'd in all their glories, to inshrine
 Belus or Serapis their Gods, or seat 720
 Their kings, when Egypt with Assyria strove
 In wealth and luxury. Th' ascending pile
 Stood fix'd her stately height, and straight the doors
 Opening their brazen folds discover wide
 Within her ample spaces, o'er the smooth 725
 And level pavement: from the arched roof
 Pendent by subtle magic many a row
 Of starry lamps and blazing cressets, fed
 With Naphtha and Asphaltus, yielded light
 As from a sky. The hasty multitude 730
 Admiring enter'd, and the work some praise
 And some the architect: his hand was known
 In Heav'n by many a tow'rd structure high,
 Where scepter'd Angels held their residence,
 And sat as princes, whom the supreme King 735
 Exalted to such pow'r, and gave to rule,
 Each in his hierarchy, the orders bright.
 Nor was his name unheard or unador'd
 In ancient Greece; and in Ausonian land
 Men call'd him Mulciber; and how he fell 740
 From Heav'n, they fabled, thrown by angry Jove
 Sheer o'er the crystal battlements; from morn
 To noon he fell, from noon to dewy eve,
 A summer's day; and with the setting sun
 Dropt from the zenith like a falling star, 745
 On Lemnos th' Ægean isle: thus they relate,
 Erring; for he with this rebellious rout
 Fell long before; nor ought avail'd him now
 T' have built in Heav'n high tow'rs; nor did he 'scape
 By all his engines, but was headlong sent 750

734. Col. i. 16. Thrones,
 dominions, *principalities*.

735. 1 Tim. vi. 15. Kin of
 kings.

737. Jude 9. Michael the
 Archangel.

— 1 Thes. iv. 16. The voice
 of an Archangel.

With his industrious crew to build in Hell.

Mean while the winged heralds by command
 Of sov'reign pow'r, with awful ceremony
 And trumpet's sound, throughout the host proclaim
 A solemn council forthwith to be held 755
 At Pandemonium, the high capital
 Of Satan and his peers : their summons call'd
 From every band and squared regiment
 By place or choice the worthiest ; they anon
 With hundreds and with thousands trooping came
 Attended : all access was throng'd, the gates 761
 And porches wide, but chief the spacious hall
 (Though like a cover'd field, where champions bold
 Wont ride in arm'd, and at the Soldan's chair
 Defy'd the best of Panim chivalry 765
 To mortal combat, or career with lance)
 Thick swarm'd, both on the ground and in the air,
 Brush'd with the hiss of rustling wings. As bees
 In spring time, when the sun with Taurus rides,
 Pour forth their populous youth about the hive 770
 In clusters ; they among fresh dews and flowers
 Fly to and fro, or on the smoothed plank,
 The suburb of their straw-built citadel,
 New rubb'd with balm, expatiate and confer
 Their state affairs. So thick the airy croud 775
 Swarm'd and were straiten'd ; till the signal giv'n,
 Behold a wonder ! they but now who seem'd
 In bigness to surpass earth's giant sons,
 Now less than smallest dwarfs, in narrow room
 Throng numberless, like that pygmean race 780
 Beyond the Indian mount, or fairy elves,
 Whose midnight revels by a forest side
 Or fountain some belated peasant sees,
 Or dreams he sees, while over-head the moon
 Sits arbitress, and nearer to the earth 785
 Wheels her pale course, they on their mirth and dance
 Intent, with jocund music charm his ear ;
 At once with joy and fear his heart rebounds.

Thus

Thus incorporeal Spi'rits to smallest forms
Reduc'd their shapes immense, and were at large, 790
Though without number still amidst the hall
Of that infernal court. But far within
And in their own dimensions like themselves,
The great Seraphic Lords and Cherubim
In close recess and secret conclave sat 795
A thousand Demi-gods on golden seats,
Frequent and full. After short silence then
And summons read, the great consult began.

THE END OF THE FIRST BOOK.

ALLUSIONS TO THE CLASSICS.

B O O K I.

Ver.

15. Georg. III. 11. Aonas in montes.
16. Lucr. I. 925. Avia Pieridum peragro.
Georg. III. 292. Juvat ire jugis.
33. Iliad I. 8. Τίς τ' ἀρ σφωε θεῶν.
45. Iliad I. 591. Πίψε ποδὸς τεταγών.
48. Æsch. Prom. 6. Ἀδαμαμαντίνων δεσμών.
84. Æn. II. 274. Hei mihi qualis erat.
86. Odyss. VI. 110. Πῆα δ' ἀρίγνωτη.
125. Æn. I. 208. Talia voce refert, curisque.
193. Æn. II. 206. Pectora quorum inter.
196. Æn. VI. 596. Per tota novem cui jugera.
198. Æn. VI. 580. Genus antiquum terræ.
229. Eclog. VI. 33. Et liquidi simul ignis.
252. Soph. Ajax. 395. Ἰὼ σκοτός, ἐμὸν φῶς.
287. Iliad XIX. 373. Αὐτὰρ ἐπεῖτα σάκος.
302. Æn. VI. 309. Quam multa in Sylvis.
305. Æn. I. 539. Fluctu nimbofus Orion.
319. Æn. I. 44. Illum expirantem transfixo.
376. Æn. XI. 664. Quem tela primum, quem.
489. Æn. VIII. 698. Deum Monstra et latrator Anubis.
560. Iliad III. 8. Οἱ δ' ἄρ' ἴσαν σιγὴ μῆνεα.
619. Met. XI. 419. Ter conata loqui, ter fletibus.
623. Met. IX. 6. Nec tam turpe fuit vinci, quam.
687. Met. I. 138. Itum est in viscera terræ.
688. Hor. Od. III. 49. Aurum irreperitum et.
726. Æn. I. 726. Dependent lychni laquearibus.
741. Iliad I. 590. Ἦδη γὰρ με καὶ ἀλλοτ'.
748. Iliad V. 53. Ἀλλ' οὐ οἱ τότε γέ χραίσμ'.
768. Iliad II. 87. Ἦντε εἴνεα εἰσι μέλισσάν.
769. Georg. I. 217. Candidus auratis aperit cum.
770. Georg. IV. 21. Cum prima novi ducent examina.
783. Æn. VI. 454. Aut videt, aut vidisse putat.
785. Hor. Epod. V. 49. O rebus meis non infideles.

THE
SECOND BOOK
OF
PARADISE LOST.

THE ARGUMENT.

The consultation begun, Satan debates whether another battle be to be hazarded for the recovery of Heaven: some advise it, others dissuade: A third proposal is preferr'd, mentioned before by Satan, to search the truth of that prophecy or tradition in Heaven concerning another world, and another kind of creature, equal or not much inferior to themselves, about this time to be created: Their doubt who shall be sent on this difficult search: Satan their chief undertakes alone the voyage, is honoured and applauded. The council thus ended, the rest betake them several ways, and to several employments, as their inclinations lead them, to entertain the time till Satan return. He passes on his journey to Hell-gates, finds them shut, and who sat there to guard them, by whom at length they are open'd, and discover to him the gulf between Hell and Heaven; with what difficulty he passes through, directed by Chaos, the Power of that place, to the sight of this new world which he sought.



PARADISE LOST.

BOOK II.

HIGH on a throne of royal state, which far
Outshone the wealth of Ormus and of Ind,
Or where the gorgeous east with richest hand
Show'rs on her kings barbaric pearl and gold,
Satan exalted sat, by merit rais'd 5
To that bad eminence ; and from despair
Thus high uplifted beyond hope, aspires
Beyond thus high, insatiate to pursue
Vain war with Heav'n, and by success untaught
His proud imaginations thus display'd. 10

Pow'rs and Dominions, Deities of Heav'n,
For since no deep within her gulf can hold
Immortal vigour, though oppress'd and fall'n,
I give not Heav'n for lost. From this descent
Celestial virtues rising, will appear 15
More glorious and more dread than from no fall,
And trust themselves to fear no second fate,
Me, though just right, and the fix'd laws of Heaven
Did first create your leader, next free choice,
With what besides, in counsel or in fight, 20
Hath been achiev'd of merit, yet this loss
Thus far at least recover'd, hath much more
Establish'd in a safe unenvied throne,
Yielded with full consent. The happier state
In Heav'n, which follows dignity, might draw 25
Envy from each inferior ; but who here
Will envy whom the highest place exposes
Foremost to stand against the Thund'rer's aim
Your bulwark, and condemns to greatest share

Line 10. 2 Tim. iii. 2. Boasters, proud, blasphemous.

Of endless pain? where there is then no good 30
 For which to strive, no strife can grow up there
 From faction; for none sure will claim in Hell
 Precedence; none, whose portion is so small
 Of present pain, that with ambitious mind
 Will covet more. With this advantage then 35
 To union, and firm faith, and firm accord,
 More than can be in Heav'n, we now return
 To claim our just inheritance of old,
 Surer to prosper than prosperity
 Could have assur'd us; and by what best way, 40
 Whether of open war or covert guile,
 We now debate; who can advise, may speak.

He ceas'd; and next him Moloch, scepter'd king,
 Stood up, the strongest and the fiercest Spirit
 That fought in Heav'n, now fiercer by despair: 45
 His trust was with th' Eternal to be deem'd
 Equal in strength, and rather than be less
 Car'd not to be at all; with that care lost
 Went all his fear: of God, or Hell, or worse
 He reck'd not, and these words thereafter spake. 50

My sentence is for open war: of wiles,
 More unexpert, I boast not: them let those
 Contrive who need, or when they need, not now.
 For while they sit contriving, shall the rest,
 Millions that stand in arms, and longing wait 55
 The signal to ascend, sit ling'ring here
 Heav'n's fugitives, and for their dwelling-place
 Accept this dark opprobrious den of shame,
 The prison of his tyranny who reigns
 By our delay? no, let us rather choose, 60
 Arm'd with Hell-flames and fury, all at once
 O'er Heav'n's high tow'rs to force resistless way,
 Turning our tortures into horrid arms

44. 2 Tim. iii. 3, 4. Fierce, heady, high-minded.

58, 63, 87, 88. Rev. xvi. 10. His kingdom was full of dark-

ness, and they gnawed their tongues for pain, and blasphemed the God of Heaven, and repented not of their deeds.

Book II. PARADISE LOST.

35

Against the torturer ; when to meet the noise
 Of his almighty engine he shall hear 65
 Infernal thunder, and for lightning see
 Black fire and horror shot with equal rage
 Among his Angels, and his throne itself
 Mix'd with Tartarean sulphur, and strange fire,
 His own invented torments. But perhaps 70
 The way seems difficult and steep, to scale
 With upright wing against a higher foe.
 Let such bethink them, if the sleepy drench
 Of that forgetful lake benumb not still,
 That in our proper motion we ascend 75
 Up to our native seat : descent and fall
 To us is adverse. Who but felt of late,
 When the fierce foe hung on our broken rear
 Insulting, and pursued us through the deep,
 With what compulsion and laborious flight 80
 We sunk thus low ? Th' ascent is easy then ;
 Th' event is fear'd ; should we again provoke
 Our stronger, some worse way his wrath may find
 To our destruction ; if there be in Hell
 Fear to be worse destroy'd : what can be worse 85
 Than to dwell here, driv'n out from bliss, condemn'd
 In this abhorred deep to utter woe ;
 Where pain of unextinguishable fire
 Must exercise us without hope of end
 The vassals of his anger, when the scourge 90
 Inexorably, and the torturing hour
 Calls us to penance ? More destroy'd than thus
 We should be quite abolish'd and expire.
 What fear we then ? what doubt we to incense
 His utmost ire ? which to the height enrag'd, 95
 Will either quite consume us, and reduce
 To nothing this essential, happier far
 Than miserable to have eternal being :
 Or if our substance be indeed divine,
 And cannot cease to be, we are at worst 100

69. Levit x. 1. Strange fire.

On this side nothing ; and by proof we feel
 Our pow'r sufficient to disturb his Heaven,
 And with perpetual inroads to alarm,
 Though inaccessible, his fatal throne :
 Which, if not victory, is yet revenge. 105

He ended frowning, and his look denounc'd
 Desp'rate revenge, and battle dangerous
 To less than Gods. On th' other side up rose
 Belial, in act more graceful and humane ;
 A fairer person lost not Heav'n ; he seem'd 110
 For dignity compos'd and high exploit ;
 But all was false and hollow ; though his tongue
 Dropt manna, and could make the worse appear
 The better reason, to perplex and dash
 Maturest counsels : for his thoughts were low ; 115
 To vice industrious, but to nobler deeds
 Timorous and slothful : yet he pleas'd the ear,
 And with persuasive accent thus began.

I should be much for open war, O Peers !
 As not behind in hate, if what was urg'd 120
 Main reason to persuade immediate war,
 Did not dissuade me most, and seem to cast
 Ominous conjecture on the whole success :
 When he who most excels in fact of arms,
 In what he counsels and in what excels 125
 Mistrustful, grounds his courage on despair
 And utter dissolution, as the scope
 Of all his aim, after some dire revenge.
 First, what revenge ? the tow'rs of Heav'n are fill'd
 With armed watch, that render all access 130
 Impregnable ; oft on the bord'ring deep
 Encamp their legions, or with obscure wing
 Scout far and wide into the realm of night,
 Scorning surprise. Or could we break our way
 By force, and at our heels all Hell should rise 135
 With blackest insurrection to confound

118. 1 Cor. ii. 4. The persuasive words of human wisdom.

Heav'n's purest light, yet our great enemy
 All incorruptible would on his throne
 Sit unpolluted, and th' ethereal mould
 Incapable of stain would soon expel 140
 Her mischief, and purge off the baser fire
 Victorious. Thus repuls'd, our final hope
 Is flat despair: we must exasperate
 Th' almighty victor to spend all his rage,
 And that must end us, that must be our cure, 145
 To be no more; sad cure; for who would lose,
 Though full of pain, this intellectual being,
 Those thoughts that wander through eternity,
 To perish rather, swallow'd up and lost
 In the wide womb of uncreated night, 150
 Devoid of sense and motion? and who knows,
 Let this be good, whether our angry foe
 Can give it, or will ever? how he can
 Is doubtful; that he never will is sure.
 Will he, so wise, let loose at once his ire, 155
 Belike through impotence, or unaware,
 To give his enemies their wish, and end
 Them in his anger, whom his anger saves
 To punish endless? Wherefore cease we then?
 Say they who counsel war, we are decreed, 160
 Reserv'd, and destin'd to eternal woe;
 Whatever doing, what can we suffer more,
 What can we suffer worse? Is this then worst,
 Thus sitting, thus consulting, thus in arms?
 What when we fled amain, pursued and struck 165
 With Heav'n's afflicting thunder, and besought
 The deep to shelter us? this Hell then seem'd
 A refuge from those wounds: or when we lay
 Chain'd on the burning lake? that sure was worse.
 What if the breath that kindled those grim fires, 170

137. 1 Tim. vi. 16. Inhabiting light inaccessible.

170. If. xxx. 33. Tophet is ordain'd of old—He hath made

it deep and large, the pile thereof is fire and much wood: the breath of Jehovah, like a stream of brimstone, doth kindle it.

Awak'd should blow them into sev'nfold rage,
 And plunge us in the flames? or from above
 Should intermitted vengeance arm again
 His red right-hand to plague us? what if all
 Her stores were open'd, and this firmament 175
 Of Hell should spout her cataracts of fire,
 Impendent horrors, threat'ning hideous fall
 One day upon our heads; while we perhaps
 Designing or exhorting glorious war,
 Caught in a fiery tempest shall be hurl'd 180
 Each on his rock transfix'd, the sport and prey
 Of wracking whirlwinds, or for ever sunk
 Under yon boiling ocean, wrapt in chains;
 There to converse with everlasting groans,
 Unrespited, unpitied, unrepriev'd, 185
 Ages of hopeless end? this would be worse.
 War therefore, open or conceal'd, alike
 My voice dissuades; for what can force or guile
 With him, or who deceive his mind, whose eye
 Views all things at one view? he from Heav'n's height
 All these our motions vain sees and derides; 191
 Not more almighty to resist our might
 Than wise to frustrate all our plots and wiles.
 Shall we then live thus vile, the race of Heav'n
 Thus trampled, thus expell'd to suffer here 195
 Chains and these torments? better these than worse
 By my advice; since fate inevitable
 Subdues us, and omnipotent decree
 The victor's will. To suffer, as to do,
 Our strength is equal, nor the law unjust 200
 That so ordains: this was at first resolv'd,
 If we were wise, against so great a foe
 Contending, and so doubtful what might fall.
 I laugh, when those who at the spear are bold
 And vent'rous, if that fail them, shrink and fear 205

191. Ps. ii. 4. He that sitteth in the heavens shall laugh: Je- hovah shall have them in derision.

What yet they know must follow, to endure
 Exile, or ignominy, or bonds, or pain,
 The sentence of their conqu'ror: this is now
 Our doom; which if we can sustain and bear,
 Our supreme foe in time may much remit 210
 His anger, and perhaps thus far remov'd
 Not mind us not offending, satisfy'd

With what is punish'd; whence these raging fires
 Will slacken, if his breath stir not their flames.
 Our purer essence then will overcome 215

Their noxious vapour, or inur'd not feel,
 Or chang'd at length, and to the place conform'd
 In temper and in nature, will receive
 Familiar the fierce heat, and void of pain;
 This horror will grow mild, this darkness light, 220
 Besides what hope the never-ending flight
 Of future days may bring, what chance, what change
 Worth waiting, since our present lot appears
 For happy though but ill, for ill not worst,
 If we procure not to ourselves more woe. 225

Thus Belial with words cloth'd in reason's garb
 Counsel'd ignoble ease, and peaceful sloth,
 Not peace: and after him thus Mammon spake.

Either to disenthroned the King of Heaven
 We war, if war be best, or to regain 230

Our own right lost: him to unthroned we then
 May hope, when everlasting Fate shall yield
 To fickle Chance, and Chaos judge the strife:
 The former vain to hope argues as vain
 The latter: for what place can be for us 235

Within Heav'n's bound, unless Heav'n's Lord supreme
 We overpow'r? Suppose he should relent,
 And publish grace to all, on promise made
 Of new subjection; with what eyes could we
 Stand in his presence humble, and receive 240

210. Ps. x. 11. He hath said
 in his heart, God hath forgotten.

— Ps. xxxvi. 2. He flat-

tereth himself in his own eyes.

220. Is. xlii. 16. I will
 make darkness light.

Strict laws impos'd, to celebrate his throne
 With warbled hymns, and to his Godhead sing
 Forc'd hallelujahs; while he lordly sits
 Our envied sov'reign, and his altar breathes
 Ambrosial odours and ambrosial flowers, 245
 Our servile offerings? This must be our task
 In Heav'n, this our delight; how wearisome
 Eternity so spent in worship paid
 To whom we hate! Let us not then pursue
 By force impossible, by leave obtain'd 250
 Unacceptable, though in Heav'n, our state
 Of splendid vassalage; but rather seek
 Our own good from ourselves, and from our own
 Live to ourselves, though in this vast recess,
 Free, and to none accountable, preferring 255
 Hard liberty before the easy yoke
 Of servile pomp. Our greatness will appear
 Then most conspicuous, when great things of small,
 Useful of hurtful, prosp'rous of adverse
 We can create, and in what place foe'er 260
 Thrive under ev'il, and work ease out of pain
 'Through labour and indurance. This deep world
 Of darkness do we dread? How oft amidst
 Thick cloud and dark doth Heav'n's all-ruling Sire
 Choose to reside, his glory unobscur'd, 265
 And with the majesty of darkness round
 Covers his throne; from whence deep thunders roar
 Must'ring their rage, and Heav'n resembles Hell?
 As he our darkness, cannot we his light
 Imitate when we please? This desert soil 270
 Wants not her hidden lustre, gems and gold;
 Nor want we skill or art, from whence to raise

247. Mal. i. 13. What a clouds of the skies.—Jehovah weariness is it? also thundered in the heavens,

263. Pf. xviii. 11, 13. He made darkness his secret place: and the Highest gave his voice, hail-stones and coals of fire.

— Pf. xcvi. 2. Clouds and were dark waters and thick darkness are round about him.

Magnificence;

Magnificence ; and what can Heav'n shew more ?

Our torments also may in length of time

Become our elements, these piercing fires

275

As soft as now severe, our temper chang'd

Into their temper ; which must needs remove

The sensible of pain. All things invite

To peaceful counsels, and the settled state

Of order, how in safety best we may

280

Compose our present evils, with regard

Of what we are and where, dismissing quite

All thoughts of war : ye have what I advise.

He scarce had finish'd, when such murmur fill'd

Th' assembly, as when hollow rocks retain

285

The sound of blust'ring winds, which all night long

Had rous'd the sea, now with hoarse cadence lull

Seafaring men o'erwatch'd, whose bark by chance

Or pinnacle anchors in a craggy bay

After the tempest : Such applause was heard

290

As Mammon ended, and his sentence pleas'd,

Advising peace : for such another field

They dreaded worse than Hell : so much the fear

Of thunder and the sword of Michaël

Wrought still within them, and no less desire

295

To found this nether empire, which might rise

By policy, and long process of time,

In emulation opposite to Heaven.

Which when Beëlzebub perceiv'd, than whom,

Satan except, none higher sat, with grave

300

Aspect he rose, and in his rising seem'd

A pill'ar of state ; deep on his front engraven

Deliberation sat and public care ;

And princely counsel in his face yet shone,

Majestic though in ruin : sage he stood

305

With Atlantean shoulders fit to bear

The weight of mightiest monarchies ; his look

300. Matt. xii. 24. Beelzebub the prince of the devils.

302. Gal. ii. 9. Who seemed to be pillars.

Drew audience and attention still as night
Or summer's noon-tide air, while thus he spake.

Thrones and Imperial Pow'rs, Offspring of Heaven,
Ethereal Virtues ; or these titles now 311

Must we renounce, and changing stile be call'd

Princes of Hell ? for so the popular vote

Inclines, here to continue', and build up here

A growing empire ; doubtless ; while we dream, 315

And know not that the King of Heav'n hath doom'd

This place our dungeon, not our safe retreat

Beyond his potent arm, to live exempt

From Heav'n's high jurisdiction, in new league

Banded against his throne, but to remain 320

In strictest bondage, though thus far remov'd,

Under th' inevitable curb, reserv'd

His captive multitude : for he, be sure,

In height or depth, still first and last will reign

Sole king, and of his kingdom lose no part 325

By our revolt, but over Hell extend

His empire, and with iron sceptre rule

Us here, as with his golden those in Heaven.

What fit we then projecting peace and war ?

War hath determin'd us, and foil'd with loss 330

Irreparable ; terms of peace yet none

Vouchsaf'd or fought ; for what peace will be given

To us enslav'd, but custody severe,

And stripes, and arbitrary punishment

Inflicted ? and what peace can we return, 335

But to our pow'r hostility and hate,

Untam'd reluctance, and revenge though slow,

Yet ever plotting how the conqu'ror least

May reap his conquest, and may least rejoice

In doing what we most in suffering feel ? 340

Nor will occasion want, nor shall we need

With dang'rous expedition to invade

324. Rom. viii. 39. Nor
height nor depth.

327. Pf. ii. 9. A rod of iron.

328. Esther, v. 2. The golden
sceptre.

Heav'n, whose high walls fear no assault or siege,
 Or ambush from the deep. What if we find
 Some easier enterprise? There is a place, 345
 (If ancient and prophetic fame in Heaven
 Err not) another world, the happy seat
 Of some new race call'd Man, about this time
 To be created like to us, though less
 In pow'r and excellence, but favour'd more 350
 Of him who rules above; so was his will
 Pronounc'd among the Gods, and by an oath,
 That shook Heav'n's whole circumference, confirm'd.
 Thither let us bend all our thoughts, to learn
 What creatures there inhabit, of what mould 355
 Or substance, how endued, and what their power,
 And where their weakness, how attempted best,
 By force or subtlety. Though Heav'n be shut,
 And Heav'n's high arbitrator sit secure
 In his own strength, this place may lie expos'd, 360
 The utmost border of his kingdom, left
 To their defence who hold it: here perhaps
 Some advantageous act may be achiev'd
 By sudden onset, either with Hell fire
 To waste his whole creation, or possess 365
 All as our own, and drive, as we were driven,
 The puny habitants, or if not drive,
 Seduce them to our party, that their God
 May prove their foe, and with repenting hand
 Abolish his own works. This would surpass 370
 Common revenge, and interrupt his joy
 In our confusion, and our joy upraise
 In his disturbance; when his darling sons,
 Hurl'd headlong to partake with us, shall curse
 Their frail original, and faded bliss, 375

345. Prov. viii. 23, 31. I was
 set up from everlasting, from
 the beginning—Rejoicing in the
 habitable part of his earth; and
 my delights were with the sons
 of men.

352. Heb. vi. 17. Confirmed
 it by an oath.

369. Gen. vi. 7. And it re-
 penteth Jehovah that he had made
 man on the earth.

Faded so soon. Advise if this be worth
 Attempting, or to sit in darkness here
 Hatching vain empires. Thus Beëlzebub
 Pleaded his devilish counsel, first devis'd
 By Satan, and in part propos'd : for whence, 380
 But from the author of all ill, could spring
 So deep a malice, to confound the race
 Of mankind in one root, and Earth with Hell
 To mingle and involve, done all to spite
 The great Creator? But their spite still serves 385
 His glory to augment. The bold design
 Pleas'd highly those infernal States, and joy
 Sparkled in all their eyes ; with full assent
 They vote : whereat his speech he thus renews.

Well have ye judg'd, well ended long debate, 390
 Synod of Gods, and like to what ye are,
 Great things resolv'd, which from the lowest deep
 Will once more lift us up, in spite of fate,
 Nearer our ancient seat ; perhaps in view
 Of those bright confines, whence with neighb'ring arms
 And opportune excursion we may chance 396
 Re-enter Heav'n ; or else in some mild zone
 Dwell not unvisited of Heav'n's fair light
 Secure, and at the brightning orient beam
 Purge off this gloom ; the soft delicious air, 400
 To heal the scar of these corrosive fires,
 Shall breathe her balm. But first whom shall we send
 In search of this new world ? whom shall we find
 Sufficient ? who shall tempt with wand'ring feet
 The dark unbottom'd infinite abyss, 405
 And through the palpable obscure find out
 His uncouth way, or spread his airy flight
 Upborne with indefatigable wings
 Over the vast abrupt, ere he arrive
 The happy isle ? what strength, what art can then 410
 Suffice, or what evasion bear him safe

387. Habak. iii. 14. Their rejoicing to devour the poor secretly.

Through the strict senteries and stations thick
 Of Angels watching round? Here he had need
 All circumspection, and we now no less
 Choice in our suffrage; for on whom we send, 415
 The weight of all and our last hope relies.

This said, he sat; and expectation held
 His look suspense, awaiting who appear'd
 To second, or oppose, or undertake
 The perilous attempt: but all sat mute, 420
 Pond'ring the danger with deep thoughts; and each
 In others count'nance read his own dismay
 Astonish'd: none among the choice and prime
 Of those Heav'n-warring champions could be found
 So hardy as to proffer or accept 425
 Alone the dreadful voyage; till at last
 Satan, whom now transcendent glory rais'd
 Above his fellows, with monarchal pride
 Conscious of highest worth, unmov'd thus spake.

O Progeny of Heav'n, empyreal Thrones, 430
 With reason hath deep silence and demur
 Seiz'd us, though undismay'd: long is the way
 And hard, that out of Hell leads up to light;
 Our prison strong; this huge convex of fire,
 Outrageous to devour, immures us round 435
 Ninefold, and gates of burning adamant
 Barr'd over us prohibit all egress.

These pass'd, if any pass, the void profound
 Of unessential Night receives him next
 Wide gaping, and with utter loss of being 440
 Threatens him, plung'd in that abortive gulf.
 If thence he 'scape into whatever world,
 Or unknown region, what remains him less
 Than unknown dangers, and as hard escape?
 But I should ill become this throne, O Peers, 445
 And this imperial sov'reignty, adorn'd
 With splendor, arm'd with pow'r, if ought propos'd

446, 447. See the songs of VII. 601; and on Redemption,
 the good angels on Creation, B. B. III. 372 to 415.

And judg'd of public moment, in the shape
 Of difficulty or danger could deter
 Me from attempting. Wherefore do' I assume 450
 These royalties, and not refuse to reign,
 Refusing to accept as great a share
 Of hazard as of honour, due alike
 To him who reigns, and so much to him due
 Of hazard more, as he above the rest 455
 High honour'd sits? Go therefore, mighty Powers,
 Terror of Heav'n, though fall'n; intend at home,
 While here shall be our home, what best may ease
 The present misery, and render Hell
 More tolerable; if there be cure or charm 460
 To respite, or deceive, or slack the pain
 Of this ill mansion: intermit no watch
 Against a wakeful foe, while I abroad
 Through all the coasts of dark destruction seek
 Deliverance for us all: this enterprise 465
 None shall partake with me. Thus saying rose
 The Monarch, and prevented all reply,
 Prudent, lest from his resolution rais'd
 Others among the chief might offer now
 (Certain to be refus'd) what erst they fear'd; 470
 And so refus'd might in opinion stand
 His rivals, winning cheap the high repute
 Which he through hazard huge must earn. But they
 Dreaded not more th' adventure than his voice
 Forbidding; and at once with him they rose; 475
 Their rising all at once was as the sound
 Of thunder heard remote. Tow'ards him they bend
 With awful reverence prone; and as a God
 Extol him equal to the High'est in Heaven:
 Nor fail'd they to express how much they prais'd, 480
 That for the general safety he despis'd
 His own: for neither do the Spirits damn'd
 Lose all their virtue; lest bad men should boast

483. Eph. ii. 8, 9. By grace Not of works, lest any man
 are you saved through faith— should boast.

Their specious deeds on earth, which glory' excites,
 Or close ambition varnish'd o'er with zeal. 485
 Thus they their doubtful consultations dark
 Ended rejoicing in their matchless chief:
 As when from mountain-tops the dusky clouds
 Ascending, while the north-wind sleeps, o'er-spread
 Heav'n's cheerful face, the low'ring element 490
 Scowls o'er the darken'd landskip snow, or shower;
 If chance the radiant sun with farewell sweet
 Extend his evening beam, the fields revive,
 The birds their notes renew, and bleating herds
 Attest their joy, that hill and valley rings. 495
 O shame to men! Devil with Devil damn'd
 Firm concord holds, men only disagree
 Of creatures rational, though under hope
 Of heav'nly grace: and God proclaiming peace,
 Yet live in hatred, enmity, and strife 500
 Among themselves, and levy cruel wars,
 Wasting the earth, each other to destroy:
 As if (which might induce us to accord)
 Man had not hellish foes enow besides,
 That day and night for his destruction wait. 505
 The Stygian council thus dissolv'd; and forth
 In order came the grand infernal peers:
 Midst came their mighty paramount, and seem'd
 Alone th' antagonist of Heav'n, nor less
 Than Hell's dread emperor with pomp supreme, 510
 And God-like imitated state; him round
 A globe of fiery Seraphim inclos'd
 With bright emblazonry, and horrent arms.
 Then of their session ended they bid cry

499. Luke ii. 14. Glory to God in the highest, and on earth peace, good will towards men.

— Eph. ii. 17. He came and preached peace to you which were afar off, and to them that were nigh.

501. Gen. iv. 10. What hast

thou done? The voice of thy brother's blood crieth to me from the ground.

504. 1 Pet. v. 9. Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

With

With trumpets regal sound the great result : 515
 Tow'ards the four winds four speedy Cherubim
 Put to their mouths the sounding alchemy
 By heralds voice explain'd ; the hollow' abyss
 Heard far and wide, and all the host of Hell
 With deaf'ning shout return'd them loud acclaim. 520
 Thence more at ease their minds, and somewhat rais'd
 By false presumptuous hope, the ranged Powers
 Disband, and wand'ring, each his several way
 Pursues, as inclination or sad choice
 Leads him perplex'd, where he may likeliest find 525
 Truce to his restless thoughts, and entertain
 The irksome hours, till his great chief return.
 Part on the plain, or in the air sublime,
 Upon the wing, or in swift race contend,
 As at th' Olympian games or Pythian fields ; 530
 Part curb their fiery steeds, or shun the goal
 With rapid wheels, or fronted brigades form.
 As when to warn proud cities war appears
 Wag'd in the troubled sky, and armies rush
 To battle in the clouds, before each van 535
 Prick forth the airy knights, and couch their spears
 Till thickest legions close ; with feats of arms
 From either end of Heav'n the welkin burns.
 Others with vast Typhoean rage more fell
 Rend up both rocks and hills, and ride the air 540
 In whirlwind ; Heil scarce holds the wild uproar.
 As when Alcides, from Oechalia crown'd
 With conquest, felt th' envenom'd robe, and tore
 Through pain up by the roots Thessalian pines,
 And Lichas from the top of Oeta threw 545
 Into th' Euboic sea. Others more mild,
 Retreated in a silent valley, sing
 With notes angelical to many a harp
 Their own heroic deeds and hapless fall
 By doom of battle ; and complain that fate 550
 Free virtue should intrall to force or chance.
 Their song was partial, but the harmony

(What could it less when Spi'rits immortal sing?)
 Suspended Hell, and took with ravishment
 The thronging audience. In discourse more sweet 555
 (For eloquence the soul, song charms the sense,)
 Others apart sat on a hill retir'd,
 In thoughts more elevate, and reason'd high
 Of providence, foreknowledge, will, and fate,
 Fix'd fate, free will, foreknowledge absolute, 560
 And found no end, in wand'ring mazes lost.
 Of good and evil much they argued then,
 Of happiness and final misery,
 Passion and apathy, and glory' and shame,
 Vain wisdom all, and false philosophy : 565
 Yet with a pleasing forcery could charm
 Pain for a while or anguish, and excite
 Fallacious hope, or arm th' obdured breast
 With stubborn patience as with triple steel.
 Another part in squadrons and gross bands, 570
 On bold adventure to discover wide
 That dismal world, if any clime perhaps
 Might yield them easier habitation, bend
 Four ways their flying march, along the banks
 Of four infernal rivers, that disgorge 575
 Into the burning lake their baleful streams ;
 Abhorred Styx, the flood of deadly hate ;
 Sad Acheron of sorrow, black and deep ;
 Cocytus, nam'd of lamentation loud
 Heard on the rueful stream ; fierce Phlegethon, 580
 Whose waves of torrent fire inflame with rage.
 Far off from these a slow and silent stream,
 Lethe the river of oblivion rolls
 Her wat'ry labyrinth, whereof who drinks,
 Forthwith his former state and be'ing forgets, 585
 Forgets both joy and grief, pleasure and pain.

560. The studies of the sophers.
 school men and metaphysicians.

564. The subjects of disputation among the heathen philo-
 565. Col. ii. 8. Beware
 lest any man spoil you through
 philosophy and vain deceit.

Beyond this flood a frozen continent
 Lies dark and wild, beat with perpetual storms
 Of whirlwind and dire hail, which on firm land
 Thaws not, but gathers heap, and ruin seems 590
 Of ancient pile; all else deep snow and ice,
 A gulf profound as that Serbonian bog
 Betwixt Damiata and mount Casius old,
 Where armies whole have sunk: the parching air
 Burns frore, and cold performs th' effect of fire. 595
 Thither by harpy-footed furies hal'd
 At certain revolutions all the damn'd
 Are brought; and feel by turns the bitter change
 Of fierce extremes, extremes by change more fierce,
 From beds of raging fire to starve in ice 600
 Their soft ethereal warmth, and there to pine
 Immoveable, infix'd, and frozen round,
 Periods of time, thence hurried back to fire.
 They ferry over this Lethean sound
 Both to and fro, their sorrow to augment, 605
 And wish and struggle, as they pass, to reach
 The tempting stream, with one small drop to lose
 In sweet forgetfulness all pain and woe,
 All in one moment, and so near the brink;
 But fate withstands, and to oppose th' attempt 610
 Medusa with Gorgonian terror guards
 The ford, and of itself the water flies
 All taste of living wight, as once it fled
 The lip of Tantalus. Thus roving on
 In confus'd march forlorn, th' advent'rous bands 615
 With shudd'ring horror pale, and eyes aghast,
 View'd first their lamentable lot, and found
 No rest: through many a dark and dreary vale
 They pass'd; and many a region dolorous,
 O'er many a frozen, many a fiery Alp, 620
 Rocks, caves, lakes, fens, bogs, dens, and shades of death,
 A universe of death, which God by curse
 Created ev'il, for evil only good,

623. If. iv. 5, 7. I create evil.

§

Where

Where all life dies, death lives, and nature breeds,
 Perverse, all monstrous, all prodigious things, 625
 Abominable, inutterable, and worse
 Than fables yet have feign'd, or fear conceiv'd,
 Gorgons, and Hydras, and Chimæras dire.

Meanwhile the Adversary' of God and Man,
 Satan with thoughts inflam'd of high'est design, 630
 Puts on swift wings, and tow'ards the gates of Hell
 Explores his solitary flight; sometimes
 He scours the right-hand coast, sometimes the left,
 Now shaves with level wing the deep, then soars
 Up to the fiery concave tow'ring high. 635

As when far off at sea a fleet descry'd
 Hangs in the clouds, by equinoctial winds
 Close sailing from Bengala, or the isles
 Of Ternate and Tidore, whence merchants bring
 Their spicy drugs: they on the trading flood 640
 Through the wide Ethiopian to the Cape
 Ply stemming nightly tow'ard the pole. So seem'd
 Far off the flying Fiend: at last appear
 Hell bounds high reaching to the horrid roof,
 And thrice threefold the gates; three folds were brass,
 Three iron, three of adamantine rock, 646
 Impenetrable, impal'd with circling fire,
 Yet unconsum'd. Before the gates there sat
 On either side a formidable shape;
 The one seem'd woman to the waist, and fair, 650
 But ended foul in many a scaly fold
 Voluminous and vast, a serpent arm'd
 With mortal sting: about her middle round
 A cry of Hell-hounds never ceasing bark'd
 With wide Cerberian mouths full loud, and rung 655
 A hideous peal: yet, when they list, would creep,
 If ought disturb'd their noise, into her womb,
 And kennel there, yet there still bark'd and howl'd,
 Within unseen. Far less abhorr'd than these

653. The sting of death is
 sin.

658. The clamours of an
 evil conscience.

Vex'd Scylla, bathing in the sea that parts 660
 Calabria from the hoarse Trinacrian shore :
 Nor uglier follow the night-hag, when call'd
 In secret, riding through the air she comes,
 Lur'd with the smell of infant blood, to dance
 With Lapland witches, while the lab'ring moon 665
 Eclipses at their charms. The other shape,
 If shape it might be call'd that shape had none
 Distinguishable in member, joint, or limb,
 Or substance might be call'd that shadow seem'd,
 For each seem'd either; black it stood as Night, 670
 Fierce as ten Furies, terrible as Hell,
 And shook a dreadful dart; what seem'd his head
 The likeness of a kingly crown had on.
 Satan was now at hand, and from his seat
 The monster moving onward came as fast 675
 With horrid strides, Hell trembled as he strode.
 Th' undaunted Fiend what this might be admir'd,
 Admir'd, not fear'd; God and his Son except,
 Created thing nought valued he nor shunn'd;
 And with disdainful look thus first began. 680

Whence and what art thou, execrable shape,
 That dar'st, though grim and terrible, advance
 Thy miscreated front athwart my way
 To yonder gates? through them I mean to pass,
 That be assur'd, without leave ask'd of thee : 685
 Retire, or taste thy folly, and learn by proof,
 Hell-born, not to contend with Spi'rits of Heav'n.
 To whom the goblin full of wrath reply'd.

Art thou that traitor Angel, art thou He,
 Who first broke peace in Heav'n and faith, till then 690
 Unbroken, and in proud rebellious arms
 Drew after him the third part of Heav'n's sons
 Conjur'd against the High'est, for which both thou

672. Job, xviii. 14. The king of terrors.

— Job, xxiv. 17. The terrors of the shadow of death.

692. Rev. xii. 4. The dragon drew the third part of the stars of heaven, and cast them to the earth.

And they, outcast from God, are here condemn'd
To waste eternal days in woe and pain? 695

And reckon'st thou thyself with Spi'rits of Heav'n,
Hell-doom'd, and breath'st defiance here and scorn
Where I reign king, and to enrage thee more,
Thy king and lord? Back to thy punishment,
False fugitive, and to thy speed add wings, 700
Lest with a whip of scorpions I pursue

Thy ling'ring, or with one stroke of this dart
Strange horror seize thee, and pangs unfelt before.

So spake the grisly terror, and in shape,
So speaking, and so threat'ning, grew tenfold 705
More dreadful and deform: on th' other side
Incens'd with indignation Satan stood

Unterrify'd, and like a comet burn'd,
That fires the length of Ophiuchus huge
In th' arctic sky, and from his horrid hair 710
Shakes pestilence and war. Each at the head

Level'd his deadly aim; their fatal hands
No second stroke intend, and such a frown
Each cast at th' other, as when two black clouds,
With Heav'n's artillery fraught, come rattling on
Over the Caspian, then stand front to front 716
Hovering a space, till winds the signal blow

To join their dark encounter in mid-air:
So frown'd the mighty combatants, that Hell
Grew darker at their frown, so match'd they stood;
For never but once more was either like 721
To meet so great a foe: and now great deeds

Had been achiev'd, whereof all Hell had rung,
Had not the snaky forcerers that sat
Fast by Hell gate, and kept the fatal key, 725

701. 1 Kings, xii. 11. Chastised you with whips — with scorpions.

722. Is. xxv. 8. He will swallow up death in victory.

— Hof. xiii. 14. O death, I will be thy plagues: O grave,

I will be thy destruction.

— Heb. ii. 14. He took part of flesh and blood, that through death he might destroy him that had the power of death, that is the devil.

Ris'n, and with hideous outcry rush'd between.

O Father, what intends thy hand, she cry'd,
Against thy only Son? What fury, O Son,
Possesses thee to bend that mortal dart
Against thy Father's head? and know'st for whom;
For him who sits above and laughs the while 731
At thee ordain'd his drudge, to execute
Whate'er his wrath, which he calls justice, bids;
His wrath, which one day will destroy ye both.

She spake, and at her words the hellish pest 735
Forbore, then these to her Satan return'd.

So strange thy outcry, and thy words so strange
Thou interposest, that my sudden hand
Prevented, spares to tell thee yet by deeds
What it intends; till first I know of thee, 740
What thing thou art, thus double-form'd, and why
In this infernal vale first met thou call'st
Me Father, and that phantasm call'st my Son;
I know thee not, nor ever saw till now
Sight more detestable than him and thee. 745

T' whom thus the portress of Hell gate reply'd.
Hast thou forgot me then, and do I seem
Now in thine eyes so foul? once deem'd so fair
In Heav'n, when at th' assembly, and in fight
Of all the Seraphim with thee combin'd 750
In bold conspiracy against Heav'n's king,
All on a sudden miserable pain
Surpriz'd thee, dim thine eyes, and dizzy swum
In darkness, while thy head flames thick and fast
Threw forth, till on the left side opening wide, 755
Likest to thee in shape and count'nance bright,
Then shining heav'nly fair, a Goddess arm'd
Out of thy head I sprung: amazement seiz'd
All th' host of Heav'n; back they recoil'd afraid
At first, and call'd me SIN, and for a sign 760
Portentous held me; but familiar grown

760. James, i. 15. When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

I pleas'd,

I pleas'd, and with attractive graces won
 The most averse, thee chiefly, who full oft
 Thyself in me thy perfect image viewing
 Becam'st enamour'd, and such joy thou took'st 765
 With me in secret, that my womb conceiv'd
 A growing burthen. Mean while war arose,
 And fields were fought in Heav'n; wherein remain'd
 (For what could else?) to our almighty foe
 Clear victory, to our part loss and rout 770
 Through all the empyréan: Down they fell
 Driv'n headlong from the pitch of Heav'n, down
 Into this deep, and in the general fall
 I also; at which time this pow'rful key
 Into my hand was giv'n, with charge to keep 775
 These gates for ever shut, which none can pass
 Without my opening. Pensive here I sat
 Alone, but long I sat not, till my womb
 Pregnant by thee, and now excessive grown,
 Prodigious motion felt and rueful throes. 780
 At last this odious offspring whom thou seest
 Thine own begotten, breaking violent way
 Tore through my entrails, that with fear and pain
 Distorted, all my nether shape thus grew
 Transform'd: but he my inbred enemy 785
 Forth issued, brandishing his fatal dart
 Made to destroy: I fled, and cry'd out DEATH;
 Hell trembled at the hideous name, and sigh'd
 From all her caves, and back resounded Death.
 I fled, but he pursu'd, (though more, it seems, 790
 Inflam'd with lust than rage) and swifter far,
 Me overtook his mother all dismay'd,
 And in embraces forcible and foul
 Ingendring with me, of that rape begot
 These yelling monsters, that with ceaseless cry 795
 Surround me, as thou saw'st, hourly conceiv'd
 And hourly born, with sorrow infinite

794. Job, xviii. 13. The first-born of death shall devour his strength.

To me; for when they list into the womb
 That bred them they return, and howl and gnaw
 My bowels, their repast; then bursting forth 800
 Afresh with conscious terrors vex me round,
 That rest or intermission none I find.

Before mine eyes in opposition sits
 Grim Death my son and foe, who sets them on,
 And me his parent would full soon devour 805
 For want of other prey, but that he knows
 His end with mine involv'd; and knows that I
 Should prove a bitter morsel, and his bane,
 Whenever that shall be; so fate pronounc'd.

But thou, O Father, I forewarn thee, shun 810
 His deadly arrow; neither vainly hope
 To be invulnerable in those bright arms,
 Though temper'd heav'nly, for that mortal dint,
 Save he who reigns above, none can resist.

She finish'd, and the subtle Fiend his lore 815
 Soon learn'd, now milder, and thus answer'd smooth.
 Dear Daughter, since thou claim'st me for thy fire,
 And my fair son here show'st me, the dear pledge
 Of dalliance had with thee in Heav'n, and joys
 Then sweet, now sad to mention, through dire change
 Befall'n us unforeseen, unthought of; know 821

I come no enemy, but to set free
 From out this dark and dismal house of pain
 Both him and thee, and all the heav'nly host
 Of Spi'rits, that in our just pretences arm'd. 825
 Fell with us from on high: from them I go
 This uncouth errand sole, and one for all
 Myself expose, with lonely steps to tread
 Th' unfounded deep, and through the void immense
 To search with wand'ring quest a place foretold 830
 Should be, and, by concurring signs, ere now
 Created vast and round, a place of bliss

801. Heb. x. 27. A fearful
 looking for of judgment, and
 fiery indignation.

820. II. xvii. 11. The har-
 vest a heap in the day of grief,
 and of desperate sorrow.

In the purlieus of Heav'n, and therein plac'd
 A race of upstart creatures to supply
 Perhaps our vacant room, though more remov'd, 835
 Left Heav'n furcharg'd with potent multitude
 Might hap to move new broils: Be this or ought
 Than this more secret now design'd, I haste
 To know, and this once known, shall soon return,
 And bring ye to the place where thou and Death
 Shall dwell at ease, and up and down unseen 841
 Wing silently the buxom air, imbalm'd
 With odours; there ye shall be fed and fill'd
 Immeasurably, all things shall be your prey.

He ceas'd, for both seem'd highly pleas'd, and Death
 Grinn'd horrible a ghastly smile, to hear 846
 His famine should be fill'd, and blest his maw
 Destin'd to that good hour: no less rejoic'd
 His mother bad, and thus bespake her fire.

The key of this infernal pit by due, 850
 And by command of Heav'n's all-pow'rful king
 I keep, by him forbidden to unlock
 These adamantine gates; against all force
 Death ready stands to interpose his dart,
 Fearless to be o'ermatch'd by living might. 855
 But what owe I to his commands above
 Who hates me, and hath hither thrust me down
 Into this gloom of Tartarus profound,
 To sit in hateful office here confin'd,
 Inhabitant of Heav'n, and heav'nly-born, 860
 Here in perpetual agony and pain,
 With terrors and with clamours compass'd round
 Of mine own brood, that on my bowels feed?
 Thou art my father, thou my author, thou
 My being gav'st me; whom should I obey 865

844. Gen. iii. 17. Cursed
 is the ground for thy sake.

— Rom. viii. 22. The
 whole creation groaneth, and
 travaileth in pain together.

— Ps. xlix. 14. Death
 shall feed on them.

857. Jer. xlv. 4. Oh do
 not this abominable thing that I
 hate.

But thee, whom follow? thou wilt bring me soon
 To that new world of light and bliss, among
 The Gods who live at ease, where I shall reign
 At thy right-hand voluptuous, as beseems
 Thy daughter and thy darling, without end. 870

Thus saying, from her side the fatal key,
 Sad instrument of all our woe, she took;
 And tow'ards the gate rolling her bestial train,
 Forthwith the huge portcullis high up drew,
 Which but herself, not all the Stygian powers 875
 Could once have mov'd; then in the key-hole turns
 Th' intricate wards, and every bolt and bar
 Of massy ir'on or solid rock with ease
 Unfastens: on a sudden open fly
 With impetuous recoil and jarring sound 880
 Th' infernal doors, and on their hinges grate
 Harsh thunder, that the lowest bottom shook
 Of Erebus. She open'd, but to flout
 Excell'd her pow'r; the gates wide open stood,
 That with extended wings a banner'd host 885
 Under spread ensigns marching might pass through
 With horse and chariots rank'd in loose array;
 So wide they stood, and like a furnace mouth
 Cast forth redounding smoke and ruddy flame.
 Before their eyes in sudden view appear 890
 The secrets of the hoary deep, a dark
 Illimitable ocean, without bound,
 Without dimension, where length, breadth, and height,
 And time, and place are lost; where eldest Night,
 And Chaos, ancestors of nature, hold 895
 Eternal anarchy, amidst the noise
 Of endless wars, and by confusion stand.
 For hot, cold, moist, and dry, four champions fierce,

868. Sin talks like an Epicurean.

890. Job, x. 22. A land of darkness, as darkness itself, and of the shadow of death, without

any order, and where the light is as darkness.

891. Job, xli. 32. One would think the deep to be hoary.

Strive here for mast'ry, and to battle bring
 Their embryon atoms ; they around the flag / 900
 Of each his faction, in their several clans,
 Light-arm'd or heavy, sharp, smooth, swift or slow,
 Swarm populous, unnumber'd as the sands
 Of Barca or Cyrene's torrid soil,
 Levied to side with warring winds, and poise 905
 Their lighter wings. To whom these most adhere,
 He rules a moment ; Chaos umpire sits,
 And by decision more embroils the fray
 By which he reigns : next him high arbiter
 Chance governs all. Into this wild abyss, 910
 The womb of nature, and perhaps her grave,
 Of neither sea, nor shore, nor air, nor fire,
 But all these in their pregnant causes mix'd
 Confus'dly, and which thus must ever fight,
 Unless th' almighty maker them ordain 915
 His dark materials to create more worlds ;
 Into this wild abyss the wary Fiend
 Stood on the brink of Hell and look'd a while,
 Pond'ring his voyage ; for no narrow frith
 He had to cross. Nor was his ear less peal'd 920
 With noises loud and ruinous (to compare
 Great things with small) than when Bellona storms,
 With all her battering engines bent to raze
 Some capital city ; or lets than if this frame
 Of Heav'n were falling, and these elements 925
 In mutiny had from her axle torn
 The steadfast earth. At last his sail-broad vans
 He spreads for flight, and in the surging smoke
 Uplifted spurns the ground ; thence many a league,
 As in a cloudy chair, ascending rides 930
 Audacious ; but that seat soon failing, meets

916. Gen. i. 2. Darknes the host of heaven dissolved.
 was upon the face of the deep. The heavens rolled together as a

924. Is. xxxiv. 4. Rev. vi. scroll. All their host falling
 13, 14. Every mountain and down as the leaf falleth off the
 island moved out of their places. vine.

Stars falling to the earth. All

A vast vacuity : all unawares
 Fluttering his pennons vain, plumb down he drops
 Ten thousand fathom deep, and to this hour
 Down had been falling, had not by ill chance, 935
 The strong rebuff of some tumultuous cloud,
 Instinct with fire and nitre, hurried him
 As many miles aloft : that fury stay'd,
 Quench'd in a boggy Syrtis, neither sea,
 Nor good dry land : nigh founder'd on he fares, 940
 Treading the crude consistence, half on foot,
 Half fly'ing ; behoves him now both oar and sail.
 As when a gryphon through the wilderness
 With winged course, o'er hill or moory dale,
 Pursues the Arimasbian, who by stealth 945
 Had from his wakeful custody purloin'd
 The guarded gold : So eagerly the Fiend
 O'er bog, or steep, through strait, rough, dense, or rare,
 With head, hands, wings, or feet pursues his way,
 And swims, or sinks, or wades, or creeps, or flies :
 At length a universal hubbub wild 951
 Of stunning sounds and voices all confus'd,
 Borne through the hollow dark, assaults his ear
 With loudest vehemence : thither he plies,
 Undaunted to meet there whatever power 955
 Or Spirit of the nethermost abyss
 Might in that noise reside, of whom to ask
 Which way the nearest coast of darkness lies
 Bord'ring on light ; when strait behold the throne 960
 Of Chaos, and his dark pavilion spread
 Wide on the wasteful deep ; with him enthron'd
 Sat fable-vested Night, eldest of things,
 The consort of his reign ; and by them stood
 Orcus and Ades, and the dreaded name
 Of Demogorgon ; Rumour next and Chance, 965
 And Tumult and Confusion all embroil'd,
 And Discord with a thousand various mouths.

958. Job, xxxviii. 19. The place of darkness.

T' whom

T' whom Satan turning boldly, thus. Ye Powers
 And Spirits of this nethermost abyfs,
 Chaos and ancient Night, I come no spy, 970
 With purpose to explore or to disturb
 The secrets of your realm, but by constraint
 Wand'ring this darksome defart, as my way
 Lies through your spacious empire up to light,
 Alone, and without guide, half lost, I seek 975
 What readiest path leads where your gloomy bounds
 Confine with Heav'n; or if some other place,
 From your dominion won, th' ethereal king
 Possesses lately, thither to arrive
 I travel this profound; direct my course; 980
 Directed no mean recompense it brings
 To your behoof, if I that region lost,
 All usurpation thence expell'd, reduce
 To her original darkness and your sway
 (Which is my present journey) and once more 985
 Erect the standard there of ancient Night;
 Yours be th' advantage all, mine the revenge.

Thus Satan; and him thus the Anarch old,
 With falt'ring speech and visage impos'd,
 Answer'd. I know thee, stranger, who thou art,
 That mighty leading Angel, who of late 991
 Made head against Heav'n's king, though overthrown.
 I saw and heard, for such a num'rous host
 Fled not in silence through the frighted deep
 With ruin upon ruin, rout on rout, 995
 Confusion worse confounded; and Heav'n gates
 Pour'd out by millions her victorious bands
 Pursuing. I upon my frontiers here
 Keep residence; if all I can will serve
 That little which is left so to defend, 1000
 Encroach'd on still through your intestine broils,
 Weak'ning the sceptre of old Night: first Hell
 Your dungeon stretching far and wide beneath;
 Now lately Heav'n and Earth, another world,
 Hung o'er my realm, link'd in a golden chain. 1005

To that side Heav'n from whence your legions fell :
 If that way be your walk, you have not far ;
 So much the nearer danger ; go and speed ;
 Havoc and spoil and ruin are my gain.

He ceas'd ; and Satan stay'd not to reply, 1010

But glad that now his sea should find a shore,
 With fresh alacrity and force renew'd
 Springs upward like a pyramid of fire
 Into the wild expanse, and through the shock
 Of fighting elements, on all sides round 1015

Environ'd wins his way ; harder beset
 And more endanger'd, than when Argo pass'd
 Through Bosphorus betwixt the jostling rocks :
 Or when Ulysses on the larboard shunn'd
 Charybdis, and by th' other whirlpool steer'd. 1020

So he with difficulty and labour hard
 Mov'd on, with difficulty and labour he ;
 But he once past, soon after when man fell,
 Strange alteration ! Sin and Death amain
 Following his track, such was the will of Heaven,
 Pav'd after him a broad and beaten way 1026

Over the dark abyss, whose boiling gulf
 Tamely endur'd a bridge of wond'rous length
 From Hell continued reaching th' utmost orb
 Of this frail world ; by which the Spi'rits perverse
 With easy intercourse pass to and fro 1031

To tempt or punish mortals, except whom
 God and good Angels guard by special grace.
 But now at last the sacred influence
 Of light appears, and from the walls of Heaven
 Shoots far into the bosom of dim Night 1036
 A glimmering dawn ; here Nature first begins
 Her farthest verge, and Chaos to retire
 As from her outmost works a broken foe

1026. Matt. vii. 13. Wide
 is the gate, and broad is the way
 that leadeth to destruction, and
 many there be that go in thereat.

1033. Heb. i. 14. Are they
 not all ministering Spirits, sent
 forth to minister for them who
 shall be heirs of salvation ?

With tumult less and with less hostile din, 1040
That Satan with less toil, and now with ease
Waits on the calmer wave by dubious light,
And like a weather-beaten vessel holds
Gladly the port, though shrouds and tackle torn ;
Or in the emptier waite, resembling air, 1045
Weighs his spread wings, at leisure to behold
Far off th' empyreal Heav'n, extended wide
In circuit, undetermin'd square or round,
With opal tow'rs and battlements adorn'd
Of living sapphire, once his native seat ; 1050
And fast by hanging in a golden chain
This pendent world, in bigness as a star
Of smallest magnitude close by the moon.
Thither full fraught with mischievous revenge,
Accurs'd, and in a curst hour he hies. 1055

THE END OF THE SECOND BOOK.

ALLUSIONS TO THE CLASSICS.

B O O K II.

Ver.

4. Æn. II. 504. Barbarico postes auro.
43. Iliad I. 279. Σκηπτυχος βασιλευς.
181. Æn. VI. 75. Rapidis ludibria ventis.
199. Hor. Od. III. XXIV. 43. Et facere et pati.
227. Georg. IV. 764. Studiis ignobilis oti.
254. Hor. Epist. I. XVIII. 107. Ut mihi vivam.
352. Æn. IX. 107. Annuit et totam nutu.
420. Iliad VII. 92. Ακην εγενοντο σιωπη.
432. Æn. VI. 128. Sed revocare gradum.
450. Iliad XII. 310. Γλαυκε την δη νωι.
489. Iliad XVI. 297. Ως δ' οτ' ὕψηλῃς.
512. Æn. X. 373. Globus ille virum densissimus.
513. Æn. I. Horrentia martis arma.
528. Æn. VI. 642. Pars in gramineis excercent.
531. Hor. Od. II. 4. Metaque fervidis.
542. Met. IX. 136. Victor ab Oechalia.
550. Eurip. Ω τλημον αρετη λογος.
554. Georg. IV. 481. Quin ipsæ stupuere.
569. Hor. Od. I. III. 9, 10. Illi robur et æs.
583. Æn. VI. 714. Lethæi ad fluminis undam.
589. Hor. Od. III. 1. Diræ grandinis.
611. Odyss. XI. 633. Μη μοι Γοργειν.
628. Æn. VI. 287. Bellua Lernæ horrendum.
650. Hor. Definit in piscem mulier.
- Hesiod. Ημισυ μεν νυμφην ελικωπιδα.
660. Met. XIV. 59. Scylla venit, mediaque.
670. Odyss. XI. 605. Ο' δ' ερεμνη νυκτι.
693. Georg. I. 280. Et conjuratos cælum.
708. Æn. X. 272. Non secus ac liquida.
715. Juv. XIII. 9. Quicquid habent telorum.
716. Hor. Od. II. IX. 2. Non Mare Caspium.
786. Æn. XII. 919. Telum fatale cœruscat.
789. Æn. II. 53. Insonuere cavæ, gemitumque.
- Georg. IV. 525. Euridicen.
846. Iliad VII. 212. Μειδιων βλοσυροι.
882. Georg. IV. 471. Erebi de sedibus imis.
898. Met. I. 19. Frigida pugnabant calidis.
911. Lucr. V. 260. Omniparens, eadem rerum.
927. Æn. I. 301. Remigio alarum.
943. Lucan III. 281. Substringens Arimaspe comas.
948. Iliad XXIII. 116. Παλλα δ' αναντα.
965. Æn. VI. 273. Vestibulum ante ipsum.
1005. Iliad VIII. Ειδ' αγε... Σιερην χρυσειν.
1009. Lucan VI. 96. Et chaos innumeros.
1025. Iliad I. 5. Διος δ' ετελειετο βυλη.

THE
THIRD BOOK
OF
PARADISE LOST.



THE ARGUMENT.

God sitting on his throne sees Satan flying towards this world, then newly created; shews him to the Son who sat at his right hand; foretels the success of Satan in perverting mankind; clears his own justice and wisdom from all imputation, having created Man free and able enough to have withstood his tempter; yet declares his purpose of grace towards him, in regard he fell not of his own malice, as did Satan, but by him seduc'd. The Son of God renders praises to his Father for the manifestation of his gracious purpose towards Man; but God again declares, that Grace cannot be extended towards Man without the satisfaction of divine justice; Man hath offended the majesty of God by aspiring to Godhead, and therefore with all his progeny devoted to death must die, unless some one can be found sufficient to answer for his offence, and undergo his punishment. The Son of God freely offers himself a ransom for Man: the Father accepts him, ordains his incarnation, pronounces his exaltation above all names in Heaven and Earth; commands all the Angels to adore him; they obey, and hymning to their harps in full quire, celebrate the Father and the Son. Mean while Satan alights upon the bare convex of this world's outermost orb; where wandering he first finds a place, since called *The Limbo of Vanity*; what persons and things fly up thither; thence comes to the gate of Heaven, described ascending by stairs, and the waters above the firmament that flow about it: His passage thence to the orb of the sun; he finds there Uriel the regent of that orb, but first changes himself into the shape of a meaner Angel; and pretending a zealous desire to behold the new creation, and Man whom God had placed here, enquires of him the place of his habitation, and is directed; alights first on mount Niphates.

PARADISE LOST.

BOOK III.

HAIL holy Light, offspring of Heav'n first-born,
Or of th' Eternal coeternal beam
May I express thee' unblam'd? since God is light,
And never but in unapproach'd light
Dwelt from eternity, dwelt then in thee, 5
Bright effluence of bright essence increate.
Or hear'st thou rather pure ethereal stream,
Whose fountain who shall tell? before the sun,
Before the Heav'ns thou wert, and at the voice
Of God, as with a mantle didst invest 10
The rising world of waters dark and deep,
Won from the void and formless infinite.
Thee I re-visit now with bolder wing,
Escap'd the Stygian pool, though long detain'd
In that obscure sojourn, while in my flight 15
Through utter and through middle darkness borne
With other notes than to th' Orphéan lyre
I sung of Chaos and eternal Night,
Taught by the heav'nly Muse to venture down
The dark descent, and up to re-ascend, 20

3. 1 John, i. 5. God is light, and in him is no darkness at all.

— 1 Tim. vi. 16. Who only hath immortality: dwelling in the light which no man can approach unto.

8. Job, xxxviii. 19. Where is the way where light dwelleth?

9. Gen. i. 2, 3. The earth was without form and void: and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.

Though

Though hard and rare : thee I revisit safe,
 And feel thy sov'reign vital lamp ; but thou
 Revisit'st not these eyes, that roll in vain
 To find thy piercing ray, and find no dawn ;
 So thick a drop serene hath quench'd their orbs, 25
 Or dim suffusion veil'd. Yet not the more
 Cease I to wander, where the Muses haunt
 Clear spring, or shady grove, or sunny hill,
 Smit with the love of sacred song ; but chief
 Thee, Sion, and the flow'ry brooks beneath, 30
 That wash thy hallow'd feet, and warbling flow,
 Nightly I visit : nor sometimes forget
 Those other two equal'd with me in fate,
 So were I equal'd with them in renown,
 Blind Thamyris and blind Mæonides, 35
 And Tiresias and Phineus prophets old :
 Then feed on thoughts, that voluntary move
 Harmonious numbers ; as the wakeful bird
 Sings darkling, and in shadiest covert hid
 Tunes her nocturnal note. Thus with the year 40
 Seasons return, but not to me returns
 Day, or the sweet approach of ev'n or morn,
 Or sight of vernal bloom, or summer's rose,
 Or flocks, or herds, or human face divine ;
 But cloud instead, and ever-during dark 45
 Surrounds me, from the cheerful ways of men
 Cut off, and for the book of knowledge fair
 Presented with an universal blank
 Of nature's works to me expung'd and ras'd,
 And wisdom at one entrance quite shut out. 50
 So much the rather thou, celestial Light,

30. Kedron and Siloah.
 — John, xviii. 1. Jesus—
 went forth with his disciples
 over the brook Cedron.

42. Pf. lxxv. 8. Thou makest
 the outgoings of the morning
 and evening to rejoice.

44. Gen. i. 27. God created
 Adam in his own image.

51. Pf. xxxiv. 5. They look-
 ed to him, and were lightened.

— Pf. xxxvi. 9. In thy
 light shall we see light.

Shine inward, and the mind through all her powers
Irradiate, there plant eyes, all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight. 55

Now had th' almighty Father from above,
From the pure empyréan where he sits
High thron'd above all height, bent down his eye,
His own works and their works at once to view:
About him all the Sanctities of Heav'n 60
Stood thick as stars, and from his sight receiv'd
Beatitude past utterance; on his right
The radiant image of his glory sat,
His only Son: on earth he first beheld
Our two first parents, yet the only two 65
Of mankind, in the happy garden plac'd,
Reaping immortal fruits of joy and love,
Uninterrupted joy, unrival'd love
In blissful solitude; he then survey'd
Hell and the gulf between, and Satan there 70
Coasting the wall of Heav'n on this side Night
In the dun air sublime, and ready now
To stoop with wearied wings and willing feet
On the bare outside of this world, that seem'd
Firm land embosom'd, without firmament, 75
Uncertain which, in ocean or in air.
Him God beholding from his prospect high,
Wherein past, present, future he beholds,
Thus to his only Son foreseeing spake.

Only begotten Son, see'st thou what rage 80
Transports our Adversary? whom no bounds
Prescrib'd, no bars of Hell, nor all the chains

52.^a 2 Cor. iv. 6. God, who commanded the light to shine out of darkness, hath shined in our hearts.

— Eph. i. 18. The eyes of your understanding being enlightened.

58. Is. vi. 1. I saw Jehovah sitting upon a throne, high and

lifted up.

62. Heb. i. 3. His Son—the brightness of his glory—sat down on the right hand of the Majesty on high.

78. Acts, xv. 18. Known unto God are all his works from the beginning of the world.

Heap'd

Heap'd on him there, nor yet the main abyfs
 Wide interrupt can hold ; so bent he seems
 On desperate revenge, that shall redound 85
 Upon his own rebellious head. And now
 Through all restraint broke loose he wings his way
 Not far off Heav'n, in the precincts of light,
 Directly tow'ards the new created world,
 And Man there plac'd, with purpose to assay 90
 If him by force he can destroy, or worse,
 By some false guile pervert ; and shall pervert,
 For Man will hearken to his glozing lies,
 And easily transgress the sole command,
 Sole pledge of his obedience : So will fall, 95
 He and his faithless progeny : Whose fault ?
 Whose but his own ? Ingrate, he had of me
 All he could have ; I made him just and right,
 Sufficient to have stood, though free to fall.
 Such I created all th' ethereal Powers 100
 And Spi'rits, both them who stood and them who fail'd ;
 Freely they stood who stood, and fell who fell.
 Not free, what proof could they have giv'n sincere
 Of true allegiance, constant faith or love,
 Where only what they needs must do appear'd, 105
 Not what they would ? what praise could they receive ?
 What pleasure I from such obedience paid,
 When will and reason (reason also' is choice)
 Useless and vain, of freedom both despoil'd,
 Made passive both, had serv'd necessity, 110
 Not me ? They therefore as to right belong'd,
 So were created, nor can justly' accuse
 Their maker, or their making, or their fate,
 As if predestination over-rul'd
 Their will, dispos'd by absolute decree 115

96. Ezek. xviii. 25. Hear
 now, O house of Israel, is not
 my way equal ? Are not your
 ways unequal ?

98. Eccles. vii. 29. God made

man upright.

111. Rev. xv. 3. Just and
 true are thy ways, thou King
 of Saints.

Or high foreknowledge ; they themselves decreed
 Their own revolt, not I ; if I foreknew,
 Foreknowledge had no influence on their fault,
 Which had no less prov'd certain unforeknown.
 So without least impulse or shadow' of fate, 120
 Or ought by me immutably foreseen,
 They trespass, authors to themselves in all
 Both what they judge and what they choose ; for so
 I form'd them free, and free they must remain,
 Till they enthrall themselves ; I else must change 125
 Their nature, and revoke the high decree
 Unchangeable, eternal, which ordain'd
 Their freedom, they themselves ordain'd their fall.
 The first sort by their own suggestion fell,
 Self-tempted, self-deprav'd : Man falls, deceiv'd 130
 By th' other first : Man therefore shall find grace,
 The other none : in mercy' and justice both,
 Through Heav'n and Earth, so shall my glory' excel,
 But mercy first and last shall brightest shine.

Thus while God spake, ambrosial fragrance fill'd
 All Heav'n, and in the blessed Spi'rits elect 136
 Sense of new joy ineffable diffus'd :
 Beyond compare the Son of God was seen
 Most glorious ; in him all his Father shone
 Substantially express'd ; and in his face 140
 Divine compassion visibly appear'd,
 Love without end, and without measure grace,

132. Exod. xxxiv. 6, 7. Jehovah the God merciful and gracious, long suffering, and abundant in goodness and truth : keeping mercy for thousands ; forgiving iniquity, and transgression, and sin ; and that will by no means clear the guilty.

134. Ps. cxxxviii. 8. Thy mercy, O Jehovah, endureth for ever.

— Micah, vii. 18. He delighteth in mercy.

— Ja. ii. 17. Mercy rejoiceth against judgment.

137. Luke, xv. 7, 10. Joy in Heaven—joy in the presence of the angels of God.

139. Heb. i. 3. The express image of his person.

142. John, i. 14.—full of grace.

— John, iii. 34. God giveth not the Spirit by measure unto him.

— Eph. iii. 8. The unsearchable riches of Christ.

Which

Which uttering thus he to his Father spake.

O Father, gracious was that word which clos'd
Thy sov'reign sentence, that Man should find grace;
For which both Heav'n and Earth shall high extol
Thy praises, with th' innumerable sound 147

Of hymns and sacred songs, wherewith thy throne
Encompass'd shall resound thee ever blest.

For should Man finally be lost, should Man, 150

Thy creature late so lov'd, thy youngest son,

Fall circumvented thus by fraud, though join'd

With his own folly? that be from thee far,

That far be from thee, Father, who art judge

Of all things made, and judgest only right. 155

Or shall the Adversary thus obtain

His end, and frustrate thine? shall he fulfil

His malice, and thy goodness bring to nought,

Or proud return, though to his heavier doom,

Yet with revenge accomplish'd, and to Hell 160

Draw after him the whole race of mankind,

By him corrupted? or wilt thou thyself

Abolish thy creation, and unmake,

For him, what for thy glory thou hast made?

So should thy goodness and thy greatness both 165

Be question'd and blasphem'd without defence.

To whom the great Creator thus reply'd.

O Son, in whom my soul hath chief delight,

Son of my bosom, Son who art alone

My word, my wisdom, and effectual might, 170

All hast thou spoken as my thoughts are, all

151. Luke, xv. 13. The my beloved Son, in whom I am younger son. well pleased.

153. Gen. xviii. 25. That 169. John, i. 18. The only be far from thee—to slay the begotten Son, which is in the righteous with the wicked: and bosom of the Father.

that the righteous should be as 170. Rev. xix. 13. His the wicked; that be far from name is called The Word of thee. Shall not the Judge of all God.

the earth do right? — 1 Cor. i. 24. Christ the power of God, and the wisdom of God.

168. Mat. iii. 17. And lo, a voice from Heaven: This is

As my eternal purpose hath decreed :
 Man shall not quite be lost, but sav'd who will,
 Yet not of will in him, but grace in me
 Freely vouchsaf'd ; once more I will renew 175
 His laps'd pow'rs, though forfeit and inthrall'd
 By sin to foul exorbitant desires ;
 Upheld by me, yet once more he shall stand
 On even ground against his mortal foe,
 By me upheld, that he may know how frail 180
 His fall'n condition is, and to me owe
 All his deliverance, and to none but me.
 Some I have chosen of peculiar grace
 Elect above the rest ; so is my will :
 The rest shall hear me call, and oft be warn'd 185
 Their sinful state, and to appease betimes
 Th' incens'd Deity, while offer'd grace
 Invites ; for I will clear their senses dark,
 What may suffice, and soften stony hearts
 To pray, repent, and bring obedience due. 190
 To pray'r, repentance, and obedience due,
 Though but endeavour'd with sincere intent,
 Mine ear shall not be slow, mine eye not shut.
 And I will place within them as a guide
 My umpire conscience, whom if they will hear, 195
 Light after light well us'd they shall attain,
 And to the end persisting, safe arrive.

174. Rom. ix. 16. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

183. Eph. i. 4, 5, 6. Chosen us in him before the foundation of the world, &c.

184. Matt. xx. 15. Is it not lawful for me to do what I will with mine own ? Is thine eye evil, because I am good ?

187. 2 Cor. vi. 1, 2. We beseech you that ye receive not the grace of God in vain—Now is the accepted time ; now is the

day of salvation.

189. Ezek. xxxvi. 26. I will take away the stony heart out of your flesh.

191. Ezek. xxxiii. 11. As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live : turn ye, turn ye from your evil ways ; for why will you die, O house of Israel ?

197. Matt. x. 22. He that endureth to the end shall be saved.

E

This

'This my long sufferance and my day of grace
 They who neglect and scorn, shall never taste;
 But hard be harden'd, blind be blinded more, 200
 That they may stumble on, and deeper fall;
 And none but such from mercy I exclude.
 But yet all is not done; Man disobeying,
 Disloyal breaks his fealty, and sins
 Against the high supremacy of Heaven, 205
 Affecting God-head, and so losing all,
 To expiate his treason hath nought left,
 But to destruction sacred and devote,
 He with his whole posterity must die,
 Die he or justice must; unless for him 210
 Some other able, and as willing, pay
 The rigid satisfaction, death for death.
 Say heav'nly Pow'rs, where shall we find such love?
 Which of ye will be mortal to redeem
 Man's mortal crime, and just th' unjust to save? 215
 Dwells in all Heaven charity so dear?

He ask'd, but all the heav'nly quire stood mute,
 And silence was in Heav'n: on Man's behalf
 Patron or intercessor none appear'd,
 Much less that durst upon his own head draw 220
 The deadly forfeiture, and ransom set.
 And now without redemption all mankind
 Must have been lost, adjudg'd to Death and Hell
 By doom severe, had not the Son of God,
 In whom the fulness dwells of love divine, 225
 His dearest mediation thus renew'd.

199. Luke, xiv. 24. None of those men which were bidden [and made excuse] shall taste of my supper.

206. Gen. iii. 5. Ye shall be as gods.

209. Rom. v. 12. By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all

have sinned.

215. 1 Pet. iii. 18. Christ suffered for sins, the just for the unjust.

218. Rev. viii. 1. There was silence in heaven.

219. Is. lix. 16. He saw that there was no man, and wondered that there was no intercessor.

Father, thy word is past, Man shall find grace;
 And shall grace not find means, that finds her way,
 The speediest of thy winged messengers,
 To visit all thy creatures, and to all 230
 Comes unprevented, unimplor'd, unsought?
 Happy for Man, so coming; he her aid
 Can never seek, once dead in sins and lost;
 Atonement for himself or offering meet,
 Indebted and undone, hath none to bring: 235
 Behold me then; me for him, life for life
 I offer; on me let thine anger fall;
 Account me Man; I for his sake will leave
 Thy bosom, and this glory next to thee
 Freely put off, and for him lastly die 240
 Well pleas'd; on me let Death wreck all his rage;
 Under his gloomy pow'r I shall not long
 Lie vanquish'd; thou hast giv'n me to possess
 Life in myself for ev'er; by thee I live,
 Though now to Death I yield, and am his due 245
 All that of me can die; yet that debt paid,
 Thou wilt not leave me in the loathsome grave
 His prey, nor suffer my unspotted soul
 For ever with corruption there to dwell;
 But I shall rise victorious, and subdue 250
 My vanquisher, spoil'd of his vaunted spoil;

231. 2 Tim. i. 9. Not according to our works, but according to his own purpose and grace.

233. Eph. ii. 1. Dead in sins.
 — Luke xix. 10. The Son of Man is come to seek and to save that which was lost.

236. Heb. x. 9. Lo I come to do thy will, O God.

239. John, i. 18. The only begotten Son who is in the bosom of the Father.

240. Rom. v. 6. When we were yet without strength, Christ died for the ungodly.

241. John, x. 7. Therefore doth my Father love me, because I lay down my life.

— Luke, xxii. 15. With desire I have desired to eat this passover with you before I suffer.

244. John, v. 26. As the Father hath life in himself, so hath he given to the Son to have life in himself.

249. Ps. xvi. 10. Thou wilt not leave my soul in Hell, neither suffer thine Holy One to see corruption.

251. 2 Tim. i. 10. Who hath abolished death.

Death his death's wound shall then receive, and stoop
Inglorious, of his mortal sting disarm'd.

I through the ample air in triumph high
Shall lead Hell captive maugre Hell, and show 255

The Pow'rs of darkness bound. Thou at the sight
Pleas'd, out of Heaven shalt look down and smile,

While by thee rais'd I ruin all my foes,
Death last, and with his carcase glut the grave:

Then with the multitude of my redeem'd 260

Shall enter Heav'n long absent, and return,

Father, to see thy face, wherein no cloud

Of anger shall remain, but peace assur'd

And reconcilment; wrath shall be no more

Thenceforth, but in thy presence joy entire. 265

His words here ended, but his meek aspect

Silent yet spake, and breath'd immortal love

To mortal men, above which only shone

Filial obedience: as a sacrifice

Glad to be offer'd, he attends the will 270

Of his great Father. Admiration seiz'd

All Heav'n, what this might mean, and whither tend

253. 1 Cor. xv. 55. O death,
where is thy sting?

254. Ps. lxxviii. 18. Thou
hast ascended on high, thou hast
led captivity captive.

— Col. ii. 15. Having
spoiled principalities and powers,
he made a shew of them openly,
triumphing over them.

259. 1 Cor. xv. 26. The
last enemy that shall be destroyed
is death.

260. 2 Cor. iv. 14. He who
raised up the Lord Jesus, shall
raise us up also by Jesus, and
shall present us with you.

262. Heb. ii. 13. Behold I,
and the children which God hath
given me.

265. Luke, xv. 32. It was
meet that we should make merry

and be glad: for this thy brother
was dead and is alive again, and
was lost and is found.

— Is. xxxv. 10. The ran-
somed of Jehovah shall return
and come to Zion with songs,
and everlasting joy upon their
heads; they shall obtain joy and
gladness, and sorrow and sighing
shall flee away.

270. Ps. xl. 6, 7, 8. Sacri-
fice and offering thou didst not
desire; mine ears hast thou
opened: burnt-offering and sin-
offering hast thou not required.
Then said I, Lo I come: in the
volume of the book it is written
of me, I delight to do thy will,
O my God: yea thy law is with-
in my heart.

Wond'ring;

Wond'ring; but soon th' Almighty thus reply'd.

O thou in Heav'n and Earth the only peace
Found out for mankind under wrath, O thou 275
My sole complacence! well thou know'st how dear
To me are all my works, nor Man the least,
Though last created; that for him I spare
Thee from my bosom and right hand, to save,
By losing thee a while, the whole race lost. 280
Thou therefore, whom thou only canst redeem,
Their nature also to thy nature join;
And be thyself Man among men on earth,
Made flesh, when time shall be, of virgin seed,
By wond'rous birth: be thou in Adam's room 285
The head of all mankind, though Adam's son.
As in him perish all men, so in thee,
As from a second root, shall be restor'd.
As many as are restor'd, without thee none.
His crime makes guilty all his sons; thy merit 290
Imputed shall absolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee transplanted, and from thee

Receive

274. Eph. ii. 14. He is our peace.

284. Isaiah, vii. 14. Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.

— John, i. 14. And the Word was made flesh and dwelt among us.

— Gal. iv. 4. God sent forth his son made of a woman, made under the law.

286. 1 Cor. xv. 22. As in Adam all die, even so in Christ shall all be made alive.

— Ver. 45. The first man Adam was made a living soul, the last Adam was made a quickening spirit.

288. John, xv. 5. I am the vine, ye are the branches.

— Rom. xi. 16. If the root be holy, so are the branches.

290. Rom. v. 18. As by the offence of one, judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life.

— Rom. v. 1. Being justified by faith, we have peace with God through our Lord Jesus Christ.

291. Philemon, ver. 18. If he hath wronged thee, or oweth thee ought, put that on my account.

— Jer. xxiii. 6. This is his name whereby he shall be called, Jehovah our Righteousness.

293. Gal. ii. 20. I am crucified with Christ: nevertheless I live;

Receive new life. So Man, as is most just,
 Shall satisfy for Man, be judg'd and die, 295
 And dying rise, and rising with him raise
 His brethren, ransom'd with his own dear life.
 So heav'nly love shall outdo hellish hate,
 Giving to death, and dying to redeem,
 So dearly to redeem what hellish hate 300
 So easily destroy'd, and still destroys
 In those who, when they may, accept not grace.
 Nor shalt thou, by descending to assume
 Man's nature, lessen or degrade thine own.
 Because thou hast, though thron'd in highest bliss
 Equal to God, and equally enjoying 306
 God-like fruition, quitted all to save
 A world from utter loss, and hast been found
 By merit more than birthright Son of God,
 Found worthiest to be so by being good, 310
 Far more than great or high; because in thee
 Love hath abounded more than glory' abounds,
 Therefore thy humiliation shall exalt
 With thee thy manhood also to this throne;
 Here shalt thou sit incarnate, here shalt reign 315
 Both God and Man, Son both of God and Man,
 Anointed universal king; all power
 I give thee; reign for ever, and assume
 Thy merits; under thee as head supreme
 Thrones, Princedoms, Pow'rs, Dominions I reduce:
 All knees to thee shall bow, of them that bide 321
 In

I live; yet not I, but Christ liveth in me.

— John, xiv. 19. Because I live, ye shall live also.

298. John, iii. 16. God so loved the world that he gave his only begotten son.

299. Matt. xx. 28. The Son of Man came—to give his life a ransom for many.

317. Mat. xxviii. 18. All

power is given unto me in heaven and in earth.

303 to 321. Phil. ii. 5—11.

The mind—which was in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant; and was made in the likeness of men: and being found

In Heav'n, or Earth, or under Earth in Hell.
 When thou attended gloriously from Heav'n
 Shalt in the sky appear, and from thee send
 The summoning Arch-Angels to proclaim 325
 Thy dread tribunal; forthwith from all winds
 The living, and forthwith the cited dead
 Of all past ages to the general doom
 Shall hasten, such a peal shall rouse their sleep.
 Then all thy saints assembled, thou shalt judge 330
 Bad men and Angels; they arraign'd shall sink
 Beneath thy sentence; Hell, her numbers full,
 Thenceforth shall be for ever shut. Mean while
 The world shall burn, and from her ashes spring
 New Heav'n and Earth, wherein the just shall dwell,
 And after all their tribulations long 336
 See golden days, fruitful of golden deeds,
 With joy and love triumphing, and fair truth.
 Then thou thy regal sceptre shalt lay by,
 For regal sceptre then no more shall need, 340
 God shall be all in all. But all ye Gods,

found in fashion as a man, he away.

humbled himself, and became obedient to death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

323. Matt. xxv. 31, 32. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations.

326. Rev. xx. 11. I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled

329. 1 Cor. xv. 52. The trumpet shall sound, and the dead shall be raised.

334. 2 Pet. iii. 12, 13. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat; nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

341. 1 Cor. xv. 28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

— Ps. xcvi. 7. Worship him all ye gods.

Adore him, who to compass all this dies;
Adore the Son, and honour him as me.

No sooner had th' Almighty ceas'd, but all
The multitude of Angels, with a shout 345
Loud as from numbers without number, sweet
As from blest voices, uttering joy, Heav'n rung
With jubilee, and loud Hosannas fill'd
Th' eternal regions: lowly reverent
Tow'ards either throne they bow, and to the ground
With solemn adoration down they cast 351
Their crowns inwove with amarant and gold;
Immortal amarant, a flow'r which once
In Paradise, fast by the tree of life,
Began to bloom; but soon for man's offence 355
To Heav'n remov'd, where first it grew, there grows,
And flow'rs aloft shading the fount of life,
And where the riv'er of bliss through midst of Heaven

343. John, v. 23. That all should honour the Son, even as they honour the Father.

344. Rev. xix. 5, 6. A voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters — saying, Alleluiah.

351. Rev. iv. 10, 11. They cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

— Rev. v. 11, 12, 13. And I heard the voice of many angels round about the throne; — and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy

is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature, &c.

352. 1 Pet. i. 4. An inheritance incorruptible and undefiled, and amarantine.

— 1 Pet. v. 4. Ye shall receive an amarantine crown of glory.

357. Ps. xxxvi. 8, 9. Thou shalt make them drink of the river of thy pleasures; for with thee is the fountain of life.

— Rev. vii. 17. The Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.

358. Rev. xxii. 1. He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Rolls o'er Elysian flow'rs her amber stream ;
 With these that never fade the Spi'rits elect 360
 Bind their resplendent locks inwreath'd with beams,
 Now in loose garlands thick thrown off, the bright
 Pavement, that like a sea of jasper shone,
 Impurpled with celestial roses smil'd. 364
 Then crown'd again, their golden harps they took,
 Harps ever tun'd, that glittering by their side
 Like quivers hung, and with preamble sweet
 Of charming symphony they introduce
 Their sacred song, and waken raptures high ;
 No voice exempt, no voice but well could join 370
 Melodious part, such concord is in Heaven.

Thee, Father, first they sung, Omnipotent,
 Immutable, Immortal, Infinite,
 Eternal King ; thee Author of all being,
 Fountain of light, thyself invisible 375
 Amidst the glorious brightness where thou sitt'st
 Thron'd inaccessible, but when thou shad'st
 The full blaze of thy beams, and through a cloud
 Drawn round about thee like a radiant shrine,
 Dark with excessive bright thy skirts appear ; 380
 Yet dazzle Heav'n, that brightest Seraphim
 Approach not, but with both wings veil their eyes.
 Thee, next they sang, of all creation first,
 Begotten Son, Divine Similitude,
 In whose conspicuous count'nance, without cloud
 Made visible, th' almighty Father shines, 386

363. Rev. iv. 6. And before the throne there was a sea of glass like unto crystal.

365. Rev. v. 8. Having every one of them harps, and golden vials full of odours.

372. 1 Tim. vi. 15, 16. The blessed and only Potentate, the King of Kings, and Lord of Lords ; who only hath immortality, dwelling in light inap-

proachable, whom no man hath seen, nor can see.

382. Is. vi. 2. The seraphim : each one had six wings : with twain he covered his face.

383. Rev. iii. 14. The beginning of the creation of God.

386. John, xiv. 9. He that hath seen me, hath seen the Father.

— Col. i. 15. Who is the image of the invisible God.

Whom else no creature can behold; on thee
 Impress'd th' effulgence of his glory' abides,
 Transfus'd on thee his ample Spirit rests.
 He Heav'n of Heav'ns and all the Pow'rs therein
 By thee created, and by thee threw down 391
 Th' aspiring Dominations: thou that day
 Thy Father's dreadful thunder didst not spare,
 Nor stop thy flaming chariot wheels, that shook
 Heav'n's everlasting frame, while o'er the necks 395
 Thou drov'st of warring Angels disarray'd.
 Back from pursuit thy Pow'rs with loud acclaim
 Thee only' extoll'd, Son of thy Father's might,
 To execute fierce vengeance on his foes, 399
 Not so on Man: Him through their malice fall'n,
 Father of mercy' and grace, thou didst not doom
 So strictly, but much more to pity' incline:
 No sooner did thy dear and only Son
 Perceive thee purpos'd not to doom frail Man
 So strictly, but much more to pity' incline, 405
 He to appease thy wrath, and end the strife
 Of mercy' and justice in thy face discern'd,
 Regardless of the bliss wherein he sat
 Second to thee, offer'd himself to die
 For Man's offence. O unexampled love, 410
 Love no where to be found less than Divine!

387. John, i. 18. No one hath
 seen God at any time.

— 2 Cor. iv. 6. The know-
 ledge of the glory of God, in the
 face of Jesus Christ.

388. Heb. i. 3. The bright-
 ness of his glory.

389. Is. xi. 2. The Spirit of
 Jehovah shall rest upon him.

— John, i. 32. The Spirit
 abode upon him.

391. Heb. i. 2. By whom he
 made the worlds.

401. 2 Cor. i. 3. The Father
 of mercies, and the God of all
 comfort.

403. Col. i. 13. The king-
 dom of his dear Son.

410. Eph. iii. 18, 19. The
 breadth, and length, and depth,
 and height—The love of Christ
 passeth knowledge.

411. Barrow's lines on this
 subject, in his little poem pre-
 fixed, are beautiful:

Et sine fine Chaos, et sine fine
 Deus,
 Et sine fine magis, si quid magis
 est sine fine,
 In Christo erga homines con-
 ciliatus amor.

Hail

Hail Son of God, Saviour of Men, thy name
Shall be the copious matter of my song
Henceforth, and never shall my harp thy praise
Forget, nor from thy Father's praise disjoin. 415

Thus they in Heav'n, above the starry sphere,
Their happy hours in joy and hymning spent.
Meanwhile upon the firm opacous globe
Of this round world, whose first convex divides
The luminous inferior orbs inclos'd 420

From Chaos and th' inroad of Darknes old,
Satan alighted walks: a globe far off
It seem'd, now seems a boundless continent
Dark, waste, and wild, under the frown of Night
Starless expos'd, and ever-threat'ning storms 425

Of Chaos blust'ring round, inclement sky;
Save on that side which from the wall of Heaven,
Though distant far, some small reflection gains
Of glimmering air less vex'd with tempest loud:
Here walk'd the Fiend at large in spacious field. 430

As when a vulture on Imaus bred,
Whose snowy ridge the roving Tartar bounds,
Dislodging from a region scarce of prey
To gorge the flesh of lambs or yeanling kids
On hills where flocks are fed, flies tow'ard the springs.
Of Ganges or Hydaspes, Indian streams; 436

But in his way lights on the barren plains
Of Sericana, where Chineses drive
With sails and wind their cany waggons light:
So on this windy sea of land, the Fiend 440
Walk'd up and down alone, bent on his prey;

413. 2 Cor. v. 14. The love
of Christ constraineth us.

— Pf. cxlvi. 2. While I live
will I praise Jehovah; I will sing
praises unto my God while I
have any being.

415. Rev. iv. 10, 11. Thou
art worthy, &c. The same
worshippers fall down before
the Lamb, Rev. v. 8.

— Rev. v. 13. Glory to
him and to the Lamb.

— Rev. vii. 10. Salvation
to him and to the Lamb.

— Rev. xxii. 1. The throne
of God, and of the Lamb.

441. 1 Pet. v. 8. Your adver-
sary the devil as a roaring lion
walketh about, seeking whom
he may devour.

Alone, for other creature in this place
 Living or lifeless to be found was none ;
 None yet, but store hereafter from the earth
 Up hither like aerial vapours flew 445
 Of all things transitory' and vain, when sin
 With vanity had fill'd the works of men ;
 Both all things vain, and all who in vain things
 Built their fond hopes of glory' or lasting fame,
 Or happiness in this or th' other life ; 450
 All who have their reward on earth, the fruits
 Of painful superstition and blind zeal,
 Nought seeking but the praise of men, here find
 Fit retribution, empty as their deeds ;
 All th' unaccomplish'd works of Nature's hand, 455
 Abortive, monstrous, or unkindly mix'd,
 Dissolv'd on earth, fleet hither, and in vain,
 Till final dissolution, wander here,
 Not in the neighb'ring moon, as some have dream'd ;
 Those argent fields more likely habitants, 460
 Translated Saints, or middle Spirits hold
 Betwixt th' angelical and human kind.
 Hither of ill-join'd sons and daughters born
 First from the ancient world those giants came
 With many a vain exploit, though then renown'd :
 The builders next of Babel on the plain 466
 Of Sennaar, and still with vain design
 New Babels, had they wherewithal, would build :
 Others came single ; he who to be deem'd
 A God, leap'd fondly into Ætna flames, 470

447. Eccl. i. 2. Vanity of vanities, all is vanity.

—Rom. viii. 20. The creature was made subject to vanity.

451. Matt. vi. 2, 5. Verily I say unto you, they have their reward.

463. Gen. vi. 2, 4, 5. Then the sons of God saw the daughters of men that they

were fair, and they took them wives of all which they chose.

—There were giants in the earth in those days:—the same became mighty men,—men of renown. And God saw that the wickedness of man was great in the earth.

466. Gen. xi. 4. Let us build us a city and a tower, whose top may reach unto heaven.

x

Empedocles ;

Empedocles ; and he who to enjoy
 Plato's Elysium, leap'd into the sea,
 Cleombrotus ; and many more too long,
 Embryos and idiots, eremites and friars 474
 White, black, and grey, with all their trumpery.
 Here pilgrims roam, that stray'd so far to seek
 In Golgotha him dead, who lives in Heaven ;
 And they who, to be sure of Paradise,
 Dying put on the weeds of Dominic,
 Or in Franciscan think to pass disguis'd ; 480
 They pass the planets sev'n, and pass the fix'd,
 And that crySTALLINE sphere whose balance weighs
 The trepidation talk'd, and that first mov'd ;
 And now Saint Peter at Heav'n's wicket seems
 To wait them with his keys, and now at foot 485
 Of Heav'n's ascent they lift their feet, when lo
 A violent cross wind from either coast
 Blows them transverse ten thousand leagues awry
 Into the devious air ; then might ye see
 Cows, hoods, and habits with their wearers tost 490
 And flutter'd into rags, then reliques, beads,
 Indulgences, dispenses, pardons, bulls,
 The sport of winds : all these upwhirl'd aloft
 Fly o'er the backside of the world far off
 Into a Limbo large and broad, since call'd 495
 The Paradise of Fools, to few unknown
 Long after, now unpeopled, and untrod.
 All this dark globe the Fiend found as he pass'd,
 And long he wander'd, till at last a gleam
 Of dawning light turn'd thither-ward in haste 500
 His travel'd steps : far distant he descries
 Ascending by degrees magnificent
 Up to the wall of Heav'n a structure high,
 At top whereof, but far more rich, appear'd

477. Luke, xxiv. 5, 6. Why seek ye the living among the dead ? He is not here, but is risen.

503. Rev. xxi. 11, 12. Having the glory of God ;—and a wall great and high.

The work as of a kingly palace gate, 505
 With frontispiece of diamond and gold
 Embellish'd ; thick with sparkling orient gems
 The portal shone, inimitable on earth
 By model, or by shading pencil drawn.
 The stairs were such as whereon Jacob saw 510
 Angels ascending and descending, bands
 Of guardians bright, when he from Esau fled
 To Padan-Aram, in the field of Luz,
 Dreaming by night under the open sky,
 And waking cry'd, This is the gate of Heaven. 515
 Each stair mysteriously was meant, nor stood
 There always, but drawn up to Heav'n sometimes
 Viewless ; and underneath a bright sea flow'd
 Of jasper, or of liquid pearl, whereon
 Who after came from earth, sailing arriv'd, 520
 Wafted by Angels, or flew o'er the lake
 Rapt in a chariot drawn by fiery steeds.
 The stairs were then let down, whether to dare
 The Fiend by easy' ascent, or aggravate
 His sad exclusion from the doors of bliss : 525
 Direct against which open'd from beneath,
 Just o'er the blissful seat of Paradise,
 A passage down to th' Earth, a passage wide,
 Wider by far than that of after-times
 Over mount Sion, and, though that were large, 530
 Over the Promis'd Land to God so dear,

By

510 to 515. Gen. xxviii. 12,
 13, 16, 17, 19. And he dreamed,
 and behold a ladder set up on the
 earth, and the top of it reached
 to heaven : and behold, the an-
 gels of God ascending and de-
 scending on it. And behold,
 Jehovah stood above it, and said,
 I am Jehovah, the God of Abra-
 ham thy father. — And Jacob
 awaked, — and said, How dread-
 ful is this place ! This is none
 other but the house of God, and

this is the gate of Heaven. —
 And he called the name of that
 place Bethel : but the name of
 that city was Luz at the first.

521. Luke, xvi. 22. The beg-
 gar died, and was carried by the
 angels into Abraham's bosom.

— 2 Kings, ii. 11. Behold a
 chariot of fire, and horses of fire,
 — and Elijah went up by a
 whirlwind into heaven.

531. Deut. xi. 17, 12. The
 land whither ye go to possess it
 is

By which, to visit oft those happy tribes,
 On high behests his Angels to and fro
 Pass'd frequent, and his eye with choice regard
 From Paneas the fount of Jordan's flood 535
 To Bëersaba, where the Holy Land
 Borders on Egypt and th' Arabian shore;
 So wide the opening seem'd, where bounds were set
 To darkness, such as bound the ocean wave,
 Satan from hence, now on the lower stair 540
 That scal'd by steps of gold to Heaven gate,
 Looks down with wonder at the sudden view
 Of all this world at once. As when a scout
 Through dark and desert ways with peril gone
 All night; at last by break of cheerful dawn 545
 Obtains the brow of some high-climbing hill,
 Which to his eye discovers unaware
 The goodly prospect of some foreign land
 First seen, or some renown'd metropolis
 With glist'ring spires and pinnacles adorn'd, 550
 Which now the rising sun gilds with his beams:
 Such wonder seiz'd, though after Heaven seen,
 The Spi'rit malign, but much more envy seiz'd
 At sight of all this world beheld so fair. 554
 Round he surveys (and well might, where he stood
 So high above the circling canopy
 Of night's extended shade) from eastern point
 Of Libra to the fleecy star that bears
 Andromeda far off Atlantic seas
 Beyond th' horizon; then from pole to pole 560
 He views in breadth, and without longer pause
 Down right into the world's first region throws
 His flight precipitant, and winds with ease
 Through the pure marble air his oblique way
 Amongst innumerable stars, that shone 565

is—a land which Jehovah thy year, even unto the end of the
 God careth for: the eyes of Je- year.
 hovah thy God are always upon 538. Job, xxviii. 3. He set-
 it, from the beginning of the teth an end to darkness.

Stars

Stars distant, but nigh hand seem'd other worlds ;
 Or other worlds they seem'd, or happy isles,
 Like those Hesperian gardens fam'd of old,
 Fortunate fields, and groves, and flow'ry vales,
 Thrice happy isles, but who dwelt happy there 570
 He stay'd not to enquire : above them all
 The golden sun in splendour likest Heaven
 Allur'd his eye : thither his course he bends
 Through the calm firmament, (but up or down,
 By centre, or eccentric, hard to tell, 575
 Or longitude) where the great luminary
 Aloof the vulgar constellations thick,
 That from his lordly eye keep distance due,
 Dispenses light from far ; they as they move
 Their starry dance in numbers that compute 580
 Days, months, and years, tow'ards his all-cheering
 lamp

Turn swift their various motions, or are turn'd
 By his magnetic beam, that gently warms
 The universe, and to each inward part
 With gentle penetration, though unseen, 585
 Shoots invisible virtue ev'n to the deep ;
 So wond'rously was set his station bright.
 There lands the Fiend, a spot like which perhaps
 Astronomer in the sun's lucent orb
 Through his glaz'd optic tube yet never saw. 590
 The place he found beyond expression bright,
 Compar'd with ought on earth, metal or stone ;
 Not all parts like, but all alike inform'd
 With radiant light, as glowing iron with fire ;
 If metal, part seem'd gold, part silver clear ; 595
 If stone, carbuncle most or chrysolite,
 Ruby or topaz, to the twelve that shone

597. Exod. xxviii. 17—20.
 The first row a sardius [or ruby],
 a topaz, and a carbuncle ; the
 second, an emerald, a sapphire,
 and a diamond ; the third, a li-

gure, an agate, and an amethyst ;
 and the fourth, a beryl [or chry-
 solite], and an onyx, and a jas-
 per.

In

In Aaron's breast-plate, and a stone besides
 Imagin'd rather oft than elsewhere seen,
 That stone, or like to that which here below 600
 Philosophers in vain so long have sought,
 In vain, though by their pow'rful art they bind
 Volatile Hermes, and call up unbound
 In various shapes old Proteus from the sea,
 Drain'd through a limbec to his native form. 605
 What wonder then if fields and regions here
 Breathe forth Elixir pure, and rivers run
 Potable gold, when with one virtuous touch
 Th' arch-chemic sun, so far from us remote,
 Produces, with terrestrial humour mix'd, 610
 Here in the dark so many precious things
 Of colour glorious and effect so rare?
 Here matter new to gaze the Devil met
 Undazzled; far and wide his eye commands;
 For sight no obstacle found here, nor shade, 615
 But all sun-shine, as when his beams at noon
 Culminate from th' equator, as they now
 Shot upward still direct, whence no way round
 Shadow from body' opaque can fall; and th' air
 No where so clear, sharpen'd his visual ray 620
 To objects distant far, whereby he soon
 Saw within ken a glorious Angel stand,
 The same whom John saw also in the sun:
 His back was turn'd, but not his brightness hid;
 Of beaming sunny rays a golden tiar 625
 Circled his head, nor less his locks behind
 Illustrious on his shoulders fledge with wings
 Lay waving round; on some great charge employ'd
 He seem'd, or fix'd in cogitation deep.
 Glad was the Spi'rit impure, as now in hope 630
 To find who might direct his wand'ring flight
 To Paradise, the happy seat of Man,

623. Rev. xix. 17. And I saw an angel standing in the sun. 630. Matt. x. 1. Unclean spirits.

His journey's end, and our beginning woe.
 But first he casts to change his proper shape,
 Which else might work him danger or delay : 635
 And now a stripling Cherub he appears,
 Not of the prime, yet such as in his face
 Youth smil'd celestial, and to every limb
 Suitable grace diffus'd, so well he feign'd :
 Under a coronet his flowing hair 640
 In curls on either cheek play'd ; wings he wore
 Of many a colour'd plume sprinkled with gold,
 His habit fit for speed succinct, and held
 Before his decent steps a silver wand.
 He drew not nigh unheard ; the Angel bright, 645
 Ere he drew nigh, his radiant visage turn'd,
 Admonish'd by his ear, and straight was known
 Th' Arch-Angel Uriel, one of the seven
 Who in God's presence, nearest to his throne,
 Stand ready at command, and are his eyes 650
 That run through all the Heav'ns, or down to th'
 Earth
 Bear his swift errands over moist and dry,
 O'er sea and land : him Satan thus accosts.
 Uriel, for thou of those sev'n Spi'rits that stand
 In sight of God's high throne, gloriously bright, 655
 The first art wont his great authentic will
 Interpreter through highest Heav'n to bring,
 Where all his sons thy embassy attend ;
 And here art likeliest by supreme decree
 Like honour to obtain, and as his eye 660
 To visit oft this new creation round ;
 Unspeakable desire to see, and know
 All these his wond'rous works, but chiefly Man,
 His chief delight and favour, him for whom

650. Rev. v. 6. And I be-
 held, and lo, in the midst of the
 throne — stood a lamb as it had
 been slain, having—seven eyes,
 which are the seven spirits of

God sent forth into all the earth.
 — Rev. viii. 2. And I saw
 the seven angels which stood
 before God.

All

All these his works so wond'rous he ordain'd, 665
 Hath brought me from the quires of Cherubim
 Alone thus wand'ring. Brightest Seraph, tell
 In which of all these shining orbs hath Man
 His fixed seat, or fixed seat hath none,
 But all these shining orbs his choice to dwell; 670
 That I may find him, and with secret gaze
 Or open admiration him behold,
 On whom the great Creator hath bestow'd
 Worlds, and on whom hath all these graces pour'd;
 That both in him and all things, as is meet, 675
 The universal Maker we may praise;
 Who justly hath driv'n out his rebel foes
 To deepest Hell, and to repair that loss
 Created this new happy race of Men
 To serve him better: wise are all his ways. 680

So spake the false dissembler unperceiv'd;
 For neither Man nor Angel can discern
 Hypocrisy, the only' evil that walks
 Invisible, except to God alone, 684
 By his permissive will, through Heav'n and Earth:
 And oft though wisdom wake, suspicion sleeps
 At wisdom's gate, and to simplicity
 Resigns her charge, while goodness thinks no ill
 Where no ill seems: Which now for once beguil'd
 Uriel, though regent of the sun, and held 690
 The sharpest sighted Spi'rit of all in Heav'n;
 Who to the fraudulent impostor foul
 In his uprightness answer thus return'd.

Fair Angel, thy desire, which tends to know
 The works of God, thereby to glorify 695
 The great Work-Master, leads to no excess
 That reaches blame, but rather merits praise

675. Pf. ciii. 22. Bless Jehovah all his works, in all places of his dominion.

677. Rev. xix. 1, 2. A great voice of much people in heaven, saying, Alleluia: Salvation, and

glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments.

684. Mark, xii. 15. Jesus knowing their hypocrisy.

The more it seems excess, that led thee hither
 From thy empyreal mansion thus alone,
 To witness with thine eyes what some perhaps 700
 Contented with report hear only' in Heav'n;
 For wonderful indeed are all his works,
 Pleasant to know, and worthiest to be all
 Had in remembrance always with delight;
 But what created mind can comprehend 705
 Their number, or the wisdom infinite
 That brought them forth, but hid their causes deep?
 I saw when at his word the formless mass,
 This world's material mould, came to a heap:
 Confusion heard his voice, and wild uproar 710
 Stood rul'd, stood vast infinitude confin'd;
 Till at his second bidding darkness fled,
 Light shone, and order from disorder sprung:
 Swift to their several quarters hasted then
 The cumbrous elements, earth, flood, air, fire; 715
 And this ethereal quintessence of Heaven
 Flew upward, spirited with various forms,
 That roll'd orbicular, and turn'd to stars
 Numberless, as thou seest, and how they move;
 Each had his place appointed, each his course; 720
 The rest in circuit walls this universe.
 Look downward on that globe, whose hither side
 With light from hence, though but reflected, shines;
 That place is Earth the seat of Man, that light
 His day, which else as th' other hemisphere 725
 Night would invade; but there the neighb'ring moon
 (So call that opposite fair star) her aid

702. Pf. cxl. 2, 3. The works of Jehovah are great, fought out of all them that have pleasure therein. His work is honourable and glorious.

— Rev. xv. 3. Great and marvellous are thy works, Lord God Almighty.

708. Gen. i. 1, 2. God cre-

ated the earth.—And the earth was without form and void.

712. Gen. i. 3, 4. And God said, Let there be light, and there was light.—And God divided the light from the darkness.

718. Gen. i. 16. He made the stars also.

Timely

Timely' interposes, and her monthly round
Still ending, still renewing, through mid Heaven,
With borrow'd light her countenance triform 730
Hence fills and empties to enlighten th' Earth,
And in her pale dominion checks the night.
That spot to which I point is Paradise,
Adam's abode, those lofty shades his bower.
Thy way thou canst not miss, me mine requires. 735

Thus said, he turn'd; and Satan bowing low,
As to superior Spi'rits is wont in Heaven,
Where honour due and reverence none neglects,
Took leave, and tow'ard the coast of earth beneath,
Down from th' ecliptic, sped with hop'd success, 740
Throws his steep flight in many an airy wheel,
Nor stay'd, till on Niphates' top he lights.

738. Rom. xiii. 7. Render to all their dues—honour to
whom honour is due.

THE END OF THE THIRD BOOK.

ALLUSIONS TO THE CLASSICS.

B O O K III.

Ver.

- 19. *Æn.* VI. 128. Sed revocare gradum.
- 29. *Georg.* II. 475. Dulces ante omnia Musæ.
- 236. *Æn.* IX. 427. Me, Me, adsum qui feci.
- 337. *Ecl.* IV. 9. Toto furget gens aurea mundo.
- 382. *Met.* II. 22. Consistitque procul, nec.
- 412. *Æn.* VIII. 301. Salve vera Jovis Soboles.
- 471. *Art. Poet.* 464. Dum cupit Empedocles.
- 473. *Callim. Ep.* 29. Εἰπας ἤλπε χαιρε.
- 493. *Æn.* VI. 75. Ludibria ventis.
- 506. *Met.* II. 1. Regia folis erat. 8 MR 25
- 713. *Plato.* Εἰς ταῖς ἐκ τῆς ἀταξίας.
- 721. *Lucr.* Et late diffusus in omnes,

THE
FOURTH BOOK



PARADISE LOST.

THE ARGUMENT.

Satan now in prospect of Eden, and nigh the place where he must now attempt the bold enterprize which he undertook alone against God and Man, falls into many doubts with himself, and many passions, fear, envy, and despair; but at length confirms himself in evil, journeys on to Paradise, whose outward prospect and situation is described, overleaps the bounds, sits in the shape of a cormorant on the tree of life, as highest in the garden, to look about him. The garden describ'd; Satan's first sight of Adam and Eve; his wonder at their excellent form and happy state, but with resolution to work their fall; overhears their discourse, thence gathers that the tree of knowledge was forbidden them to eat of, under penalty of death; and thereon intends to found his temptation, by seducing them to transgress; then leaves them a while, to know further of their state by some other means. Mean while Uriel descending on a sun-beam warns Gabriel, who had in charge the gate of Paradise, that some evil Spirit had escap'd the deep, and pass'd at noon by his sphere in the shape of a good Angel down to Paradise, discovered after by his furious gestures in the mount. Gabriel promises to find him ere morning. Night coming on, Adam and Eve discourse of going to their rest: their bower describ'd; their evening worship. Gabriel drawing forth his bands of night-watch to walk the round of Paradise, appoints two strong Angels to Adam's bower, lest the evil Spirit should be there doing some harm to Adam or Eve sleeping; there they find him at the ear of Eve, tempting her in a dream, and bring him, though unwilling, to Gabriel; by whom question'd, he scornfully answers, prepares resistance, but hinder'd by a sign from Heaven, flies out of Paradise.

PARADISE LOST.

BOOK IV.

O For that warning voice, which he who saw
 Th' Apocalypse heard cry in Heav'n aloud,
 Then when the Dragon, put to second rout,
 Came furious down to be reveng'd on men,
 "Woe to th' inhabitants on earth!" that now, 5
 While time was, our first parents had been warn'd
 The coming of their secret foe, and scap'd,
 Haply so scap'd his mortal snare: for now
 Satan, now first inflam'd with rage, came down,
 The tempter ere th' accuser of mankind, 10
 To wreck on innocent frail man his loss
 Of that first battle, and his flight to Hell:
 Yet not rejoicing in his speed, though bold
 Far off and fearless, nor with cause to boast,
 Begins his dire attempt, which nigh the birth 15
 Now rolling boils in his tumultuous breast,
 And like a devilish engine back recoils
 Upon himself; horror and doubt distract
 His troubled thoughts, and from the bottom stir
 The Hell within him; for within him Hell 20
 He brings, and round about him, nor from Hell
 One step no more than from himself can fly
 By change of place: now conscience wakes despair
 That slumber'd, wakes the bitter memory
 Of what he was, what is, and what must be 25
 Worse; of worse deeds worse sufferings must ensue.

2. Rev. xii. 12. Woe to the
 inhabitants of the earth, and of
 the sea: for the devil is come
 down unto you, having great
 wrath, because he knoweth that

he hath but a short time.

10. Rev. xii. 10. The ac-
 cuser of our brethren is cast
 down, which accused them be-
 fore our God day and night.

F

Sometimes

Sometimes tow'ards Eden, which now in his view
 Lay pleasant, his griev'd look he fixes sad;
 Sometimes tow'ards Heav'n and the full-blazing sun,
 Which now sat high in his meridian tower : 30
 Then much revolving, thus in sighs began.

O thou that with surpassing glory crown'd,
 Look'st from thy sole dominion like the God
 Of this new world ; at whose sight all the stars
 Hide their diminish'd heads ; to thee I call, 35
 But with no friendly voice, and add thy name
 O Sun, to tell thee how I hate thy beams,
 That bring to my remembrance from what state
 I fell, how glorious once above thy sphere ;
 Till pride and worse ambition threw me down 40
 Warring in Heav'n against Heav'n's matchless king :
 Ah wherefore ! he deserv'd no such return
 From me, whom he created what I was
 In that bright eminence, and with his good
 Upbraided none ; nor was his service hard. 45
 What could be less than to afford him praise,
 The easiest recompense, and pay him thanks,
 How due ! yet all his good prov'd ill in me,
 And wrought but malice ; lifted up so high
 I 'sdein'd subjection, and thought one step higher 50
 Would set me high'est, and in a moment quit
 The debt immense of endless gratitude,
 So burdensome still paying, still to owe,
 Forgetful what from him I still receiv'd ;
 And understood not that a grateful mind 55
 By owing owes not, but still pays, at once
 Indebted and discharg'd ; what burden then ?
 O had his pow'rful destiny ordain'd
 Me some inferior Angel, I had stood
 Then happy ; no unbounded hope had rais'd 60
 Ambition. Yet why not ? some other Power
 As great might have aspir'd, and me though mean

46. Rom. i. 21. They glorified him not as God, neither were thankful,

Drawn to his part ; but other Pow'rs as great
 Fell not, but stand unshaken, from within
 Or from without, to all temptations arm'd. 65
 Hadst thou the same free will and pow'r to stand ?
 Thou hadst : whom hast thou then or what to accuse,
 But Heav'n's free love dealt equally to all ?
 Be then his love accurs'd, since love or hate,
 To me alike, it deals eternal woe. 70
 Nay curs'd be thou ; since against his thy will
 Chose freely what it now so justly rues.
 Me miserable ! which way shall I fly
 Infinite wrath, and infinite despair ?
 Which way I fly is Hell ; myself am Hell ; 75
 And in the lowest deep a lower deep
 Still threat'ning to devour me opens wide,
 To which the Hell I suffer seems a Heaven.
 O then at last relent : is there no place
 Left for repentance, none for pardon left ? 80
 None left but by submission ; and that word
 Disdain forbids me, and my dread of shame
 Among the Spi'rits beneath, whom I seduc'd
 With other promises and other vaunts
 Than to submit, boasting I could subdue 85
 Th' Omnipotent. Ay me, they little know
 How dearly I abide that boast so vain,
 Under what torments inwardly I groan,
 While they adore me on the throne of Hell.
 With diadem and sceptre high advanc'd, 90
 The lower still I fall, only supreme
 In misery ; such joy ambition finds.
 But say I could repent and could obtain
 By act of grace my former state ; how soon 94
 Would height recall high thoughts, how soon unsay
 What feign'd submission swore ! ease would recant
 Vows made in pain, as violent and void.

79. Heb. xii. 17. Afterward, when he would have inherited the blessing, he was re-

jected: for he found no place of repentance.

For never can true reconcilment grow,
 Where wounds of deadly hate have pierc'd so deep :
 Which would but lead me to a worse relapse 100
 And heavier fall : so should I purchase dear
 Short intermission bought with double smart.
 This knows my punisher ; therefore as far
 From granting he, as I from begging peace :
 All hope excluded thus, behold in stead 105
 Of us out-cast, exil'd, his new delight,
 Mankind created, and for him this world.
 So farewell hope, and with hope farewell fear,
 Farewell remorse : all good to me is lost ;
 Evil be thou my good ; by thee at least 110
 Divided empire with Heav'n's king I hold,
 By thee, and more than half perhaps will reign ;
 As Man ere long, and this new world shall know.

Thus while he spake, each passion dimm'd his face ;
 Thrice chang'd with pale, ire, envy, and despair ; 115
 Which marr'd his borrow'd visage, and betray'd
 Him counterfeited, if any eye beheld.
 For heav'nly minds from such distempers foul
 Are ever clear. Whereof he soon aware,
 Each perturbation smoothe'd with outward calm, 120
 Artificer of fraud ; and was the first
 That practis'd falshood under faintly show,
 Deep malice to conceal, couch'd with revenge :
 Yet not enough had practis'd to deceive
 Uriel once warn'd ; whose eye pursued him down
 The way he went, and on th' Assyrian mount 126
 Saw him disfigur'd, more than could befall
 Spirit of happy sort : his gestures fierce
 He mark'd and mad demeanour, then alone,
 As he suppos'd, all unobserv'd, unseen. 130
 So on he fares, and to the border comes

121. 2 Cor. ii. 11. Left Satan
 should get an advantage of us :
 for we are not ignorant of his
 devices.

— 2 Cor. xi. 14. For Satan
 himself is transformed into an
 angel of light.

Of Eden, where delicious Paradise,
 Now nearer, crowns with her inclosure green,
 As with a rural mound, the champain head
 Of a steep wilderness, whose hairy sides 135
 With thicket overgrown, grotesque and wild,
 Access deny'd; and over head upgrew
 Insuperable height of loftiest shade,
 Cedar, and pine, and fir, and branching palm,
 A sylvan scene, and as the ranks ascend 140
 Shade above shade, a woody theatre
 Of stateliest view. Yet higher than their tops
 The verd'rous wall of Paradise up sprung:
 Which to our general sight gave prospect large
 Into his nether empire neighb'ring round. 145
 And higher than that wall a circling row
 Of goodliest trees loaden with fairest fruit,
 Blossoms and fruits at once of golden hue,
 Appear'd, with gay enamel'd colours mix'd:
 On which the sun more glad impress'd his beams
 Than in fair evening cloud, or humid bow, 151
 When God hath shew'r'd the earth; so lovely seem'd
 That landskip: And of pure now purer air
 Meets his approach, and to the heart inspires
 Vernal delight and joy, able to drive 155
 All sadness but despair: now gentle gales
 Fanning their odoriferous wings dispense
 Native perfumes, and whisper whence they stole
 Those balmy spoils. As when to them who sail
 Beyond the Cape of Hope, and now are past 160
 Mozambic, off at sea north-east winds blow
 Sabeian odours from the spicy shore
 Of Araby the blest; with such delay
 Well pleas'd they slack their course, and many a league
 Cheer'd with the grateful smell old Ocean smiles:
 So entertain'd those odorous sweets the Fiend 166
 Who came their bane, though with them better pleas'd
 Than Asmodeus with the fishy fume
 That drove him, though enamour'd, from the spouse

Of Tobit's son, and with a vengeance sent 170
From Media post to Egypt, there fast bound.

Now to th' ascent of that steep savage hill
Satan had journey'd on, pensive and slow;
But further way found none, so thick intwin'd,
As one continued brake, the undergrowth 175
Of shrubs and tangling bushes had perplex'd
All path of man or beast that pass'd that way:
One gate there only was, and that look'd east
On th' other side: which when th' arch-felon saw,
Due entrance he disdain'd, and in contempt, 180
At one slight bound high overleap'd all bound
Of hill or highest wall, and sheer within
Lights on his feet. As when a prowling wolf,
Whom hunger drives to seek new haunt for prey,
Watching where shepherds pen their flocks at eve
In hurdled cotes amid the field secure, 186
Leaps o'er the fence with ease into the fold:
Or as a thief bent to unhoard the cash
Of some rich burgher, whose substantial doors,
Cross-barr'd and bolted fast, fear no assault, 190
In at the window climbs, or o'er the tiles:
So clomb this first grand thief into God's fold;
So since into his church lewd hirelings climb.
Thence up he flew, and on the tree of life,
The middle tree and highest there that grew, 195
Sat like a cormorant; yet not true life
Thereby regain'd, but sat devising death
To them who liv'd; nor on the virtue thought
Of that life-giving plant, but only us'd
For prospect, what well us'd had been the pledge

183, 188, 193. John, x. 1. He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber.

195. Gen. ii. 9. The tree of life also in the midst of the garden,

— Rev. ii. 7. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

199. Gen. iii. 22. Lest he put forth his hand and take also of the tree of life, and eat, and live for ever.

Of

Book IV. PARADISE LOST. 103

Of immortality. So little knows 201
 Any, but God alone, to value right
 The good before him, but perverts best things
 To worst abuse, or to their meanest use.
 Beneath him with new wonder now he views 205
 To all delight of human sense expos'd
 In narrow room Nature's whole wealth, yea more,
 A Heav'n on Earth: for blissful Paradise
 Of God the garden was, by him in th' east
 Of Eden planted; Eden stretch'd her line 210
 From Auran eastward to the royal towers
 Of great Seleucia, built by Grecian kings,
 Or where the sons of Eden long before
 Dwelt in Telfassar: in this pleasant soil
 His far more pleasant garden God ordain'd; 215
 Out of the fertile ground he caus'd to grow
 All trees of noblest kind for sight, smell, taste;
 And all amid them stood the tree of life,
 High eminent, blooming ambrosial fruit
 Of vegetable gold; and next to life, 220
 Our death the tree of knowledge grew fast by,
 Knowledge of good bought dear by knowing ill.
 Southward through Eden went a river large,
 Nor chang'd his course, but through the shaggy hill
 Pass'd underneath ingulf'd; for God had thrown
 That mountain as his garden mould high rais'd 226
 Upon the rapid current, which through veins
 Of porous earth with kindly thirst up drawn,
 Rose a fresh fountain, and with many a rill
 Water'd the garden; thence united fell 230
 Down the steep glade, and met the nether flood,
 Which from his darksome passage now appears,
 And now divided into four main streams,

210. Gen. ii. 8. And the Lord God planted a garden eastward in Eden.

214. Is. xxxvii. 12. The children of Eden which were in Telfassar.

233. Gen. ii. 10. And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.

Runs diverse, wand'ring many a famous realm
And country, whereof here needs no account ; 235
But rather to tell how, if Art could tell,
How from that sapphire fount the crisped brooks,
Rolling on orient pearl and sands of gold,
With mazy error under pendent shades
Ran nectar, visiting each plant, and fed 240
Flow'rs, worthy' of Paradise, which not nice Art
In beds and curious knots, but Nature boon
Pour'd forth profuse on hill and dale and plain,
Both where the morning sun first warmly smote
The open field, and where the unpierc'd shade 245
Imbrown'd the noontide bow'rs: Thus was this place
A happy rural seat of various view ;
Groves whose rich trees wept odorous gums and balm,
Others whose fruit burnish'd with golden rind
Hung amiable, Hesperian fables true, 250
If true, here only', and of delicious taste :
Betwixt them lawns, or level downs, and flocks
Grazing the tender herb, were interpos'd,
Or palmy hilloc ; or the flow'ry lap
Of some irriguous valley spread her store, 255
Flow'rs of all hue, and without thorn the rose :
Another side, umbrageous grots and caves
Of cool recess, o'er which the mantling vine
Lays forth her purple grape, and gently creeps
Luxuriant ; mean while murm'ring waters fall 260
Down the slope hills, dispers'd, or in a lake,
That to the fringed bank with myrtle crown'd
Her crystal mirror holds, unite their streams.
The birds their quire apply ; airs, vernal airs,
Breathing the smell of field and grove, attune 265
The trembling leaves, while universal Pan
Knit with the Graces and the Hours in dance
Led on th' eternal spring. Not that fair field
Of Enna, where Proserpine gathering flowers,
Herself a fairer flow'r by gloomy Dis 270
Was gather'd, which cost Ceres all that pain
To seek her through the world ; nor that sweet grove
Of

Of Daphne by Orontes, and th' inspir'd
 Castalian spring, might with this Paradise
 Of Eden strive; nor that Nyseian isle 275
 Girt with the river Triton, where old Cham,
 Whom Gentiles Ammon call and Lybian Jove,
 Hid Amalthea and her florid son
 Young Bacchus from his stepdame Rhea's eye;
 Nor where Abassin kings their issue guard, 280
 Mount Amara, though this by some suppos'd
 True Paradise under the Ethiop line
 By Nilus' head, inclos'd with shining rock,
 A whole day's journey high, but wide remote
 From this Assyrian garden, where the Fiend 285
 Saw undelighted all delight, all kind
 Of living creatures new to sight and strange.
 Two of far nobler shape erect and tall,
 Godlike erect, with native honour clad
 In naked majesty seem'd lords of all, 290
 And worthy seem'd; for in their looks divine
 The image of their glorious Maker shone,
 Truth, wisdom, sanctitude severe and pure,
 (Severe but in true filial freedom plac'd)
 Whence true authority in men; though both 295
 Not equal, as their sex not equal seem'd;
 For contemplation he and valour form'd,
 For softness she and sweet attractive grace,
 He for God only, she for God in him:
 His fair large front and eye sublime declar'd 300
 Absolute rule; and hyacinthine locks
 Round from his parted forelock manly hung
 Clust'ring, but not beneath his shoulders broad:
 She as a veil down to the slender waist

291. Gen. i. 27. So God created man in his own image, after God in knowledge, and
 in the image of God created he him: male and female created he them. righteousness, and true holiness.

294. Gal. iv. 7. No more a servant, but a son.

— 1 Pet. i. 14. As obedient

— Eph. iv. 24, and Col. iii. 10. The new man is created children.

Her unadorned golden tresses wore 305
 Dishevel'd, but in wanton ringlets wav'd
 As the vine curls her tendrils, which imply'd
 Subjection, but requir'd with gentle sway,
 And by her yielded, by him best receiv'd,
 Yielded with coy submission, modest pride, 310
 And sweet reluctant amorous delay.
 Nor those mysterious parts were then conceal'd,
 Then was not guilty shame, dishonest shame
 Of nature's works, honour dishonourable,
 Sin-bred, how have ye troubled all mankind 315
 With shows instead, mere shows of seeming pure,
 And banish'd from man's life his happiest life,
 Simplicity and spotless innocence !
 So pass'd they naked on, nor shunn'd the sight
 Of God or Angel, for they thought no ill : 320
 So hand in hand they pass'd, the loveliest pair
 That ever since in love's embraces met ;
 Adam the goodliest man of men since born
 His sons, the fairest of her daughters Eve.
 Under a tuft of shade that on a green 325
 Stood whisp'ring soft, by a fresh fountain side
 They sat them down ; and after no more toil
 Of their sweet gard'ning labour than suffic'd
 To recommend cool Zephyr, and made ease
 More easy, wholesome thirst and appetite 330
 More grateful, to their supper fruits they fell,
 Nectarine fruits which the compliant boughs
 Yielded them, side-long as they sat recline
 On the soft downy bank damask'd with flowers :
 The savoury pulp they chew, and in the rind 335

307. 1 Cor. xi. 14, 15. Doth
 not even nature itself teach you
 that if a man have long hair, it
 is a shame unto him ? but if a
 woman have long hair, it is a
 glory to her : for her hair is
 given her for a covering.

308. 1 Pet. iii. 1. Wives

be in subjection to your own husbands.

314. 1 Cor. xii. 23. And
 those members of the body which
 we think to be less honourable,
 upon these we bestow more
 abundant honour.

Still

Still as they thirsted scoop the brimming stream;
 Nor gentle purpose, nor indearing smiles
 Wanted, nor youthful dalliance as beseems
 Fair couple, link'd in happy nuptial league,
 Alone as they. About them frisking play'd 340
 All beasts of th' earth, since wild, and of all chase
 In wood or wilderness, forest or den;
 Sporting the lion ramp'd, and in his paw
 Dandled the kid; bears, tigers, ounces, pards,
 Gambol'd before them; th' unwieldy elephant 345
 To make them mirth us'd all his might, and wreath'd
 His lithe proboscis; close the serpent fly
 Insinuating, wove with Gordian twine
 His braided train, and of his fatal guile
 Gave proof unheeded; others on the grass 350
 Couch'd, and now fill'd with pasture gazing fat,
 Or bedward ruminating; for the sun
 Declin'd was hastening now with prone career
 To th' ocean isles, and in th' ascending scale
 Of Heav'n the stars that usher evening rose: 355
 When Satan still in gaze, as first he stood,
 Scarce thus at length fail'd speech recover'd sad.

O Hell! what do mine eyes with grief behold!
 Into our room of bliss thus high advanc'd
 Creatures of other mould, earth-born perhaps, 360
 Not Spirits, yet to heav'nly Spirits bright
 Little inferior; whom my thoughts pursue
 With wonder, and could love, so lively shines
 In them divine resemblance, and such grace
 The hand that form'd them on their shape hath pour'd.
 Ah gentle pair, ye little think how nigh 366
 Your change approaches, when all these delights
 Will vanish and deliver ye to woe,

343. Is. xi. 6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion, and the fatling to-

gether.

362. Ps. viii. 5. Thou hast made him a little lower than the angels.

More woe, the more your taste is now of joy;
 Happy, but for so happy ill secur'd 370
 Long to continue, and this high seat your Heaven
 Ill fenc'd for Heav'n to keep out such a foe
 As now is enter'd; yet no purpos'd foe
 To you, whom I could pity thus forlorn,
 Though I unpitied: League with you I seek, 375
 And mutual amity so strait, so close,
 That I with you must dwell, or you with me
 Henceforth; my dwelling haply may not please,
 Like this fair Paradise, your sense, yet such
 Accept your Maker's work; he gave it me, 380
 Which I as freely give; Hell shall unfold,
 To entertain you two, her widest gates,
 And send forth all her kings; there will be room,
 Not like these narrow limits, to receive
 Your numerous offspring; if no better place, 385
 Thank him who puts me loath to this revenge
 On you who wrong me not, for him who wrong'd.
 And should I at your harmless innocence
 Melt, as I do, yet public reason just,
 Honour and empire with revenge enlarg'd, 390
 By conqu'ring this new world, compells me now
 To do what else though damn'd I should abhor.

So spake the Fiend, and with necessity,
 The tyrant's plea, excus'd his devilish deeds.
 Then from his lofty stand on that high tree 395
 Down he alights among the sportful herd
 Of those four-footed kinds, himself now one,
 Now other, as their shape serv'd best his end
 Nearer to view his prey, and unesp'y'd
 To mark what of their state he more might learn 400
 By word or action mark'd: about them round
 A lion now he stalks with fiery glare;

381. If. xiv. 9. Hell from even all the chief ones of the
 beneath is moved for thee to earth: it hath raised up from
 meet thee at thy coming: it their thrones all the kings of the
 stirreth up the dead for thee, nations.

Then as a tiger, who by chance hath spy'd
 In some purlieu two gentle fawns at play,
 Straight couches close, then rising changes oft 405
 His couchant watch, as one who chose his ground,
 Whence rushing he might surest seize them both
 Grip'd in each paw: when Adam first of men
 To first of women Eve thus moving speech,
 Turn'd him all ear to hear new utterance flow. 410

Sole partner, and sole part, of all these joys,
 Dearer thyself than all; needs must the Power
 That made us, and for us this ample world,
 Be infinitely good, and of his good
 As liberal and free as infinite; 415
 That rais'd us from the dust and plac'd us here
 In all this happiness, who at his hand
 Have nothing merited, nor can perform
 Ought whereof he hath need, he who requires
 From us no other service than to keep 420
 This one, this easy charge, of all the trees
 In Paradise that bear delicious fruit
 So various, not to taste that only tree
 Of knowledge, planted by the tree of life;
 So near grows death to life, whate'er death is, 425
 Some dreadful thing no doubt; for well thou know'st
 God hath pronounc'd it death to taste that tree,
 The only sign of our obedience left
 Among so many signs of pow'r and rule
 Confer'd upon us, and dominion giv'n 430
 Over all other creatures that possess
 Earth, air, and sea. Then let us not think hard
 One easy prohibition, who enjoy

414. Pl. cxix. 68. Thou art good and doest good. of the knowledge of good and evil, thou shalt not eat of it.

419. Acts. xvii. 25. Neither is worshipped with mens hands, as though he needed any thing.

421—4. Gen. ii. 16. 17. Of every tree of the garden thou mayest freely eat: but of the tree

430. Gen. i. 28. Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Free leave so large to all things else, and choice
Unlimited of manifold delights: 435

But let us ever praise him, and extol
His bounty, following our delightful task
To prune these growing plants, and tend these flowers,
Which were it toilsome, yet with thee were sweet.

To whom thus Eve reply'd. O thou for whom 440
And from whom I was form'd flesh of thy flesh,
And without whom am to no end, my guide
And head, what thou hast said is just and right.

For we to him indeed all praises owe,
And daily thanks; I chiefly who enjoy 445

So far the happier lot, enjoying thee
Præeminent by so much odds, while thou
Like consort to thyself canst no where find.

That day I oft remember, when from sleep
I first awak'd, and found myself repos'd 450

Under a shade on flow'rs, much wond'ring where
And what I was, whence thither brought, and how.
Not distant far from thence a murm'ring sound

Of waters issued from a cave, and spread
Into a liquid plain, then stood unmov'd 455

Pure as th' expanse of Heav'n; I thither went
With unexperienc'd thought, and laid me down
On the green bank, to look into the clear

Smooth lake, that to me seem'd another sky.
As I bent down to look, just opposite 460

A shape within the wat'ry gleam appear'd,
Bending to look on me: I started back,

It started back; but pleas'd I soon return'd,
Pleas'd it return'd as soon with answ'ring looks

Of sympathy and love: there I had fix'd 465
Mine eyes till now, and pin'd with vain desire,

441. Gen. ii. 23. Bone of my bones, and flesh of my flesh. to give thanks unto Jehovah, and to sing praises to thy name, O

443. Eph. v. 23. The husband is the head of the wife. Most High: To shew forth thy loving kindness in the morning,

444. Ps. xcii. 1, 2. It is good and thy faithfulness every night.

Had not a voice thus warn'd me. What thou see'st,
 What there thou see'st, fair Creature, is thyself;
 With thee it came and goes: but follow me,
 And I will bring thee where no shadow stays 470
 Thy coming, and thy soft embraces, he
 Whose image thou art; him thou shalt enjoy
 Inseparably thine, to him shalt bear
 Multitudes like thyself, and thence be call'd
 Mother of human race. What could I do, 475
 But follow straight invisibly thus led?
 Till I espy'd thee, fair indeed and tall,
 Under a platan; yet methought less fair,
 Less winning soft, less amiably mild,
 Than that smooth wat'ry image: back I turn'd; 480
 Thou following cry'dst aloud, Return fair Eve,
 Whom fly'st thou? whom thou fly'st, of him thou art,
 His flesh, his bone; to give thee be'ing I lent
 Out of my side to thee, nearest my heart
 Substantial life, to have thee by my side 485
 Henceforth an individual solace dear;
 Part of my soul I seek thee, and thee claim
 My other half: with that thy gentle hand
 Seiz'd mine; I yielded, and from that time see
 How beauty is excell'd by manly grace 490
 And wisdom, which alone is truly fair.
 So spake our general mother, and with eyes
 Of conjugal attraction unprov'd,
 And meek surrender, half embracing lean'd
 On our first father; half her swelling breast 495
 Naked met his under the flowing gold
 Of her loose tresses hid: he in delight
 Both of her beauty and submissive charms
 Smil'd with superior love, as Jupiter

475. Gen. xxx. 20. And Adam called his wife's name Eve, because she was the mother of all living.

483. Gen. ii. 21, 22. And he

took one of his ribs—and the rib which the Lord God had taken from man, made he a woman, and brought her unto the man.

On Juno smiles, when he impregns the clouds 500
 That shed May flow'rs; and press'd her matron lip
 With kisses pure: aside the Devil turn'd
 For envy, yet with jealous leer malign
 Ey'd them askance, and to himself thus plain'd.

Sight hateful, sight tormenting! thus these two 505
 Imparadis'd in one another's arms,
 The happier Eden, shall enjoy their fill
 Of bliss on bliss; while I to Hell am thrust,
 Where neither joy nor love, but fierce desire,
 Amongst our other torments not the least, 510
 Still unfulfill'd with pain of longing pines.
 Yet let me not forget what I have gain'd
 From their own mouths: all is not theirs it seems;
 One fatal tree there stands of knowledge call'd,
 Forbidden them to taste: Knowledge forbidden? 515
 Suspicious, reasonless. Why should their Lord
 Envy them that? can it be sin to know?
 Can it be death? and do they only stand
 By ignorance? is that their happy state,
 The proof of their obedience and their faith? 520
 O fair foundation laid whereon to build
 Their ruin! Hence I will excite their minds
 With more desire to know, and to reject
 Envious commands, invented with design 524
 To keep them low whom knowledge might exalt
 Equal with Gods: aspiring to be such,
 They taste and die: what likelier can ensue?
 But first with narrow search I must walk round
 This garden, and no corner leave unspy'd; 529
 A chance but chance may lead where I may meet
 Some wand'ring Spi'rit of Heav'n by fountain side,
 Or in thick shade retir'd, from him to draw
 What further would be learn'd. Live while ye may,
 Yet happy pair; enjoy, till I return,
 Short pleasures, for long woes are to succeed. 535

515. 2 Cor. x. 5. Reasonings and high thoughts, exalting themselves against the knowledge of God.

So

So saying, his proud step he scornful turn'd,
 But with sly circumspection, and began [roam.
 Through wood, through waste, o'er hill, o'er dale, his
 Mean while in utmost longitude, where Heaven
 With earth and ocean meets, the setting sun 540
 Slowly descended, and with right aspect
 Against the eastern gate of Paradise
 Level'd his evening rays: it was a rock
 Of alabaster, pil'd up to the clouds,
 Conspicuous far, winding with one ascent 545
 Accessible from earth, one entrance high;
 The rest was craggy cliff, that overhung
 Still as it rose, impossible to climb.
 Betwixt these rocky pillars Gabriel sat,
 Chief of th' angelic guards, awaiting night; 550
 About him exercis'd heroic games
 Th' unarmed youth of Heav'n, but nigh at hand
 Celestial armoury, shields, helms, and spears,
 Hung high with diamond flaming, and with gold.
 Thither came Uriel, gliding through the even 555
 On a sun-beam, swift as a shooting star
 In autumn thwarts the night, when vapours fir'd
 Impress the air, and shews the mariner
 From what point of his compass to beware
 Impetuous winds: he thus began in haste. 560
 Gabriel, to thee thy course by lot hath given
 Charge and strict watch, that to this happy place
 No evil thing approach or enter in.
 This day at height of noon came to my sphere
 A Spirit, zealous, as he seem'd, to know 565
 More of th' Almighty's works, and chiefly Man
 God's latest image: I describ'd his way
 Bent all on speed, and mark'd his airy gait;
 But in the mount that lies from Eden north,

550. Pf. xxxiv. 7. The angel
 of Jehovah encampeth round
 about them that fear him, and
 delivereth them.

561. Luke, i. 8, 9. While
 — executed his office before
 God in the order of his course,
 — his lot was —

Where he first lighted, soon discern'd his looks 570
 Alien from Heav'n, with passions foul obscur'd:
 Mine eye pursu'd him still, but under shade
 Lost sight of him: one of the banish'd crew,
 I fear, hath ventur'd from the deep, to raise
 New troubles; him thy care must be to find. 575

To whom the winged warrior thus return'd,
 Uriel, no wonder if thy perfect sight,
 Amid the sun's bright circle where thou sitt'st,
 See far and wide: in at this gate none pass
 The vigilance here plac'd, but such as come 580
 Well known from Heav'n; and since meridian hour
 No creature thence: if Spir'it of other sort,
 So minded, have o'erleap'd these earthy bounds
 On purpose, hard thou know'st it to exclude
 Spiritual substance with corporeal bar. 585
 But if within the circuit of these walks,
 In whatsoever shape he lurk, of whom
 Thou tell'st, by morrow dawning I shall know.

So promis'd he; and Uriel to his charge
 Return'd on that bright beam, whose point now rais'd
 Bore him slope downward to the sun now fall'n 591
 Beneath th' Azores; whether the prime orb,
 Incredible how swift, had thither roll'd
 Diurnal, or this less volúble earth,
 By shorter flight to th' east, had left him there 595
 Arraying with reflected purple' and gold
 The clouds that on his western throne attend.
 Now came still evening on, and twilight grey
 Had in her sober livery all things clad;
 Silence accompanied; for beast and bird, 600
 They to their grassy couch, these to their nests
 Were slupk, all but the wakeful nightingale;
 She all night long her amorous descant sung;
 Silence was pleas'd: now glow'd the firmament

601. Matt. viii. 20. The foxes have holes, and the birds of the air have nests.

With living sapphires: Hesperus, that led 605
 The starry host, rode brightest, till the moon
 Rising in clouded majesty, at length
 Apparent queen unveil'd her peerless light,
 And o'er the dark her silver mantle threw.

When Adam thus to Eve. Fair Consort, th' hour
 Of night, and all things now retir'd to rest 611

Mind us of like repose, since God hath set
 Labour and rest, as day and night, to men
 Successive; and the timely dew of sleep
 Now falling with soft slumb'rous weight inclines 615

Our eye-lids: other creatures all day long
 Rove idle unemploy'd, and less need rest;
 Man hath his daily work of body* or mind
 Appointed, which declares his dignity,
 And the regard of Heav'n on all his ways; 620

While other animals unactive range,
 And of their doings God takes no account.
 To-morrow ere fresh morning streak the east
 With first approach of light, we must be risen,
 And at our pleasant labour, to reform 625

Yon flow'ry arbours, yonder alleys green,
 Our walk at noon, with branches overgrown,
 That mock our scant manuring, and require
 More hands than ours to lop their wanton growth:
 Those blossoms also, and those dropping gums, 630
 That lie bestrown unsightly and unsmooth,
 Ask riddance, if we mean to tread with ease;
 Mean while, as Nature wills, night bids us rest.

To whom thus Eve with perfect beauty* adorn'd.
 My Author and Disposer, what thou bidst 635
 Unargued I obey; so God ordains;

606. Ps. viii. 3. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained. • one of us shall give account of himself to God.

— Is. xl. 26. That bringeth out their host by number. 625. Gen. ii. 15. And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.

622. Rom. xiv. 12. Every

God is thy law, thou mine: to know no more
 Is woman's happiest knowledge and her praise.
 With thee conversing I forget all time;
 All seasons and their change, all please alike. 640
 Sweet is the breath of morn, her rising sweet,
 With charm of earliest birds; pleasant the sun,
 When first on this delightful land he spreads
 His orient beams, on herb, tree, fruit, and flower,
 Glist'ring with dew; fragrant the fertile earth 645
 After soft show'rs; and sweet the coming on
 Of grateful evening mild; then silent night
 With this her solemn bird, and this fair moon,
 And these the gems of Heav'n, her starry train:
 But neither breath of morn, when she ascends 650
 With charm of earliest birds; nor rising sun
 On this delightful land; nor herb, fruit, flower,
 Glist'ring with dew; nor fragrance after showers;
 Nor grateful evening mild; nor silent night
 With this her solemn bird, nor walk by moon, 655
 Or glittering starlight without thee is sweet.
 But wherefore all night long shine these? for whom
 This glorious sight, when sleep hath shut all eyes?
 'To whom our general ancestor reply'd.
 Daughter of God and Man, accomplish'd Eve, 660
 These have their course to finish round the earth,
 By morrow evening, and from land to land
 In order, though to nations yet unborn,
 Minist'ring light prepar'd, they set and rise;
 Lest total darkness should by night regain 665
 Her old possession, and extinguish life
 In nature and all things, which these soft fires
 Not only' enlighten, but with kindly heat
 Of various influence foment and warm,
 Temper or nourish, or in part shed down 670
 Their stellar virtue on all kinds that grow
 On earth, made hereby apter to receive

639. Ps. lxxiii. 23. Nevertheless I am continually with thee.

Perfection

Perfection from the sun's more potent ray.
 These then, though unbeheld in deep of night, 674
 Shine not in vain; nor think, though men were none,
 That Heav'n would want spectators, God want praise:
 Millions of spiritual creatures walk the earth
 Unseen, both when we wake, and when we sleep:
 All these with ceaseless praise his works behold
 Both day and night: how often from the steep 680
 Of echoing hill or thicket have we heard
 Celestial voices to the midnight air,
 Sole, or responsive each to other's note,
 Singing their great Creator? oft in bands 684
 While they keep watch, or nightly rounding walk
 With heav'nly touch of instrumental sounds
 In full harmonic number join'd, their songs
 Divide the night, and lift our thoughts to Heaven.

Thus talking hand in hand alone they pass'd
 On to their blissful bow'r; it was a place 690
 Chos'n by the sov'reign Planter, when he fram'd
 All things to Man's delightful use; the roof
 Of thickest covert was inwoven shade
 Laurel and myrtle, and what higher grew
 Of firm and fragrant leaf; on either side 695
 Acanthus, and each odorous bushy shrub
 Fenc'd up the verdant wall; each beauteous flower,
 Iris all hues, roses, and jessamine
 Rear'd high their flourish'd heads between, and wrought
 Mosaic; underfoot the violet, 700
 Crocus, and hyacinth with rich inlay
 Broider'd the ground, more colour'd than with stone
 Of costliest emblem: other creature here,
 Beast, bird, insect, or worm, durst enter none;
 Such was their awe of man. In shadier bower 705

682. Luke, ii. 13. A multitude of the heavenly host praising God.

687. Job, xxxv. 10. Songs in the night.

— Ps. xxxiv. 7. The angel of Jehovah encampeth round about them that fear him, and delivereth them.

More sacred and sequester'd, though but feign'd,
 Pan or Sylvanus never slept, nor Nymph,
 Nor Faunus haunted. Here in close recess
 With flowers, garlands, and sweet-smelling herbs
 Espoused Eve deck'd first her nuptial bed, 710
 And heav'nly quires the hymenæan sung,
 What day the genial Angel to our fire
 Brought her in naked beauty more adorn'd,
 More lovely than Pandora, whom the Gods
 Endow'd with all their gifts, and O too like 715
 In sad event, when to th' unwiser son
 Of Japhet brought by Hermes, she ensnar'd
 Mankind with her fair looks, to be aveng'd
 On him who had stole Jove's authentic fire.

Thus at their shady lodge arriv'd, both stood, 720
 Both turn'd, and under open sky ador'd
 The God that made both sky, air, earth and heaven,
 Which they beheld, the moon's resplendent globe,
 And starry pole: Thou also mad'st the night,
 Maker omnipotent, and thou the day, 725
 Which we in our appointed work employ'd
 Have finish'd, happy in our mutual help
 And mutual love, the crown of all our bliss
 Ordain'd by thee, and this delicious place
 For us too large, where thy abundance wants 730
 Partakers, and uncropt falls to the ground.
 But thou hast promis'd from us two a race
 To fill the earth, who shall with us extol
 Thy goodness infinite, both when we wake,
 And when we seek, as now, thy gift of sleep. 735

720. Bishop Newton says of Milton, "That in the latter part
 " of his life he did not use any
 " religious rite in his family."
 Did the Bishop assert this deliberately, upon good information;
 or did he too hastily receive it
 from common report? Unless
 the proof be very clear, one who
 observes how careful Milton is

to mention the worship of Adam
 and Eve, both here, and B. v.
 137, B. ix. 197, B. xi. 136,
 will not be easily induced to believe
 that he entirely neglected
 the worship of God in his family.

735. Ps. cxxvii. 2. So he
 giveth his beloved sleep.

This

This said unanimous, and other rites
 Observing none, but adoration pure
 Which God likes best, into their inmost bower
 Handed they went; and eas'd the putting off
 These troublesome disguises which we wear, 740
 Straight side by side were laid; nor turn'd I ween
 Adam from his fair spouse, nor Eve the rites
 Mysterious of connubial love refus'd:
 Whatever hypocrites austere talk
 Of purity and place and innocence, 745
 Defaming as impure what God declares
 Pure, and commands to some, leaves free to all.
 Our Maker bids increase; who bids abstain
 But our Destroyer, foe to God and Man?
 Hail wedded Love, mysterious law, true source 750
 Of human offspring, sole propriety
 In Paradise of all things common else.
 By thee adult'rous lust was driv'n from men
 Among the bestial herds to range; by thee
 Founded in reason, loyal, just, and pure, 755
 Relations dear, and all the charities
 Of father, son, and brother first were known.
 Far be' it, that I should write thee sin or blame,
 Or think thee unbecoming holiest place,
 Perpetual fountain of domestic sweets, 760
 Whose bed is undefil'd and chaste pronounc'd,
 Present, or past, as saints and patriarchs us'd.
 Here love his golden shafts employs, here lights
 His constant lamp, and waves his purple wings,
 Reigns here and revels; not in the bought smile 765

744. 1 Tim. iv. 1, 2, 3. Now
 the Spirit speaketh expressly that
 in the latter times some shall
 depart from the faith, giving
 heed to seducing spirits, and
 doctrines of devils; speaking lies
 in hypocrisy, having their con-
 science seared with a hot iron:
 forbidding to marry, &c.

748. Gen. i. 28. And God

said unto them, Be fruitful and
 multiply, and replenish the
 earth, &c.

750. Eph. v. 32. This is a
 great mystery, but I speak con-
 cerning Christ and the church.

761. Heb. xiii. 4. Marriage
 is honourable in all, and the bed
 undefiled.

Of

Of harlots, loveless, joyless, unendear'd,
 Casual fruition; nor in court amours,
 Mix'd dance, or wanton mask, or midnight ball,
 Or serenade, which the starv'd lover sings
 To his proud fair, best quitted with disdain. 770
 These lull'd by nightingales embracing slept,
 And on their naked limbs the flow'ry roof
 Shower'd roses, which the morn repair'd. Sleep on,
 Blest pair; and O yet happiest, if ye seek
 No happier state, and know to know no more. 775

Now had night measur'd with her shadowy cone
 Half way up hill this vast sublunar vault,
 And from their ivory port the Cherubim
 Forth issuing at th' accustom'd hour flood arm'd
 To their night watches in warlike parade, 780
 When Gabriel to his next in pow'r thus spake.

Uzziel, half these draw off, and coast the south
 With strictest watch; these other wheel the north;
 Our circuit meets full west. As flame they part,
 Half wheeling to the shield, half to the spear. 785
 From these, two strong and subtle Spi'rits he call'd
 That near him stood, and gave them thus in charge.

Ithuriel and Zephon, with wing'd speed
 Search through this garden, leave unsearch'd no nook;
 But chiefly where those two fair creatures lodge, 790
 Now laid perhaps asleep secure of harm.
 This evening from the sun's decline arriv'd
 Who tells of some infernal Spirit seen
 Hitherward bent (who could have thought?) escap'd
 The bars of Hell, on errand bad no doubt: 795
 Such where ye find, seize fast, and hither bring.

So saying, on he led his radiant files,
 Dazzling the moon; these to the bow'r direct
 In search of whom they sought: him there they found
 Squat like a toad, close at the ear of Eve, 800
 Assaying by his devilish art to reach

784. Pf. civ. 4. His ministers a flaming fire.

The organs of her fancy', and with them forge
 Illusions as he list, phantasms and dreams,
 Or if, inspiring venom, he might taint
 Th' animal spirits that from pure blood arise 805
 Like gentle breaths from rivers pure, thence raise
 At least distemper'd, discontented thoughts,
 Vain hopes, vain aims, inordinate desires,
 Blown up with high conceits ingend'ring pride.
 Him thus intent Ithuriel with his spear 810
 Touch'd lightly; for no falsehood can endure
 Touch of celestial temper, but returns
 Of force to its own likeness: up he starts
 Discover'd and surpriz'd. As when a spark
 Lights on a heap of nitrous powder, laid 815
 Fit for the tun some magazine to store
 Against a rumour'd war, the smutty grain
 With sudden blaze diffus'd inflames the air:
 So started up in his own shape the Fiend.
 Back stept those two fair Angels half amaz'd 820
 So sudden to behold the grisly king;
 Yet thus, unmov'd with fear, accost him soon.

Which of those rebel Spi'rits adjudg'd to Hell
 Com'st thou, escap'd thy prison? and transform'd,
 Why sat'st thou like an enemy in wait, 825
 Here watching at the head of these that sleep?

Know ye not then, said Satan fill'd with scorn,
 Know ye not me? ye knew me once no mate
 For you, there sitting where ye durst not soar:
 Not to know me argues yourselves unknown, 830
 The lowest of your throng; or if ye know,
 Why ask ye, and superfluous begin
 Your message, like to end as much in vain?

To whom thus Zephon, answ'ring scorn with scorn.
 Think not, revolted Spi'rit, thy shape the same, 835
 Or undiminish'd brightness to be known,

806. Mark, vii. 21, 22. Evil
 thoughts—pride, foolishness.

— Coloss. ii. 18. Vainly

puffed up by his fleshly mind.

834. Prov. iii. 34. He scorneth
 the scornors.

As when thou stood'st in Heav'n upright and pure;
That glory then, when thou no more wast good,
Departed from thee'; and thou resemblest now
Thy sin and place of doom obscure and foul. 840

But come, for thou, be sure, shalt give account
To him who sent us, whose charge is to keep
This place inviolable, and these from harm.

So spake the Cherub; and his grave rebuke,
Severe in youthful beauty, added grace 845
Invincible: abash'd the Devil stood,

And felt how awful goodness is, and saw
Virtue' in her shape how lovely; saw, and pin'd
His loss; but chiefly to find here observ'd
His lustre visibly impair'd; yet seem'd 850

Undaunted. If I must contend, said he,
Best with the best, the sender not the sent,
Or all at once; more glory will be won,
Or less be lost. Thy fear, said Zephon bold,
Will save us trial what the least can do 855
Single against thee wicked, and thence weak.

The Fiend reply'd not, overcome with rage;
But like a proud steed rein'd, went haughty on,
Champing his iron curb: to strive or fly
He held it vain; awe from above had quell'd 860
His heart, not else dismay'd. Now drew they nigh
The western point, where those half-rounding guards
Just met, and closing stood in squadron join'd,
Awaiting next command. To whom their chief
Gabriel from the front thus call'd aloud. 865

O friends, I hear the tread of nimble feet
Hasting this way, and now by glimpse discern
Ithuriel and Zephon through the shade,

840. Mark, ix. 25. Jesus fitly spoken is like apples of gold in pictures of silver.

845. Prov. iv. 9. Wisdom—
shall give to thine head an ornament of grace: a crown of glory shall she deliver unto thee. — Pf. cxxvii. 5. They shall not be ashamed, but they shall speak with the enemies in the gate.

— Prov. xxv. 11. A word

And with them comes a third of regal port,
But faded splendor wan; who by his gait 870
And fierce demeanour seems the prince of Hell,
Not likely to part hence without contest;
Stand firm, for in his look defiance low'rs.

He scarce had ended, when those two approach'd,
And brief related whom they brought, where found,
How busied, in what form and posture couch'd. 876

To whom with stern regard thus Gabriel spake.
Why hast thou, Satan, broke the bounds prescrib'd
To thy transgressions, and disturb'd the charge
Of others, who approve not to transgress 880
By thy example, but have pow'r and right
To question thy bold entrance on this place;
Employ'd it seems to violate sleep, and those
Whose dwelling God hath planted here in bliss?

To whom thus Satan with contemptuous brow. 885
Gabriel, thou hadst in Heav'n th' esteem of wise,
And such I held thee; but this question ask'd
Puts me in doubt. Lives there who loves his pain?
Who would not, finding way, break loose from Hell,
Though thither doom'd? Thou would'st thyself, no
And boldly venture to whatever place [doubt,
Farthest from pain, where thou might'st hope to change
Torment with ease, and soonest recompense
Dole with delight, which in this place I sought;
To thee no reason, who know'st only good, 895
But evil hast not try'd: and wilt object
His will who bound us? let him surer bar
His iron gates, if he intends our stay
In that dark durance: thus much what was ask'd.
The rest is true, they found me where they say; 900
But that implies not violence or harm.

Thus he in scorn. The warlike Angel mov'd
Disdainfully half smiling thus reply'd.

897. Pf. x. 13. The wicked condemn God.

O loss of one in Heav'n to judge of wise,
 Since Satan fell, whom folly overthrew, 905
 And now returns him from his prison scap'd,
 Gravely in doubt whether to hold them wise
 Or not, who ask what boldness brought him hither
 Unlicens'd from his bounds in Hell prescrib'd;
 So wise he judges it to fly from pain 910
 However, and to scape his punishment.
 So judge thou still, presumptuous, till the wrath,
 Which thou incurr'st by flying, meet thy flight
 Sev'nfold, and scourge that wisdom back to Hell,
 Which taught thee yet no better, that no pain 915
 Can equal anger infinite provok'd.
 But wherefore thou alone? wherefore with thee
 Came not all Hell broke loose? is pain to them
 Less pain, less to be fled? or thou than they
 Less hardy to endure? courageous Chief, 920
 The first in flight from pain, hadst thou alleg'd
 To thy deserted host this cause of flight,
 Thou surely hadst not come sole fugitive.

To which the Fiend thus answer'd frowning stern.
 Not that I less endure, or shrink from pain, 925
 Insulting Angel; well thou know'st I stood
 Thy fiercest, when in battle to thy aid
 The blasting volied thunder made all speed,
 And seconded thy else not dreaded spear.
 But still thy words at random, as before, 930
 Argue thy inexperience what behoves
 From hard assays and ill successes past
 A faithful leader, not to hazard all
 Through ways of danger by himself untry'd:
 I therefore, I alone first undertook 935
 To wing the desolate abyss, and spy

905. Pf. cxi. 10. The fear of Jehovah is the beginning of wisdom: a good understanding have all they that do his commandments.

915. Nahum, i. 6. Who can stand before his indignation? and who can abide in the fierceness

— Pf. xiv. 1. The fool of his anger?

This new-created world, whereof in Hell
 Fame is not silent, here in hope to find
 Better abode, and my afflicted Powers
 To settle here on earth, or in mid-air; 940
 Though for possession put to try once more
 What thou and thy gay legions dare against;
 Whose easier business were to serve their Lord
 High up in Heav'n, with songs to hymn his throne,
 And practis'd distances to cringe, not fight. 945

To whom the warrior Angel soon reply'd.
 To say and straight unsay, pretending first
 Wise to fly pain, professing next the spy,
 Argues no leader but a liar trac'd,
 Satan, and couldst thou faithful add? O name, 950
 O sacred name of faithfulness profan'd!
 Faithful to whom? to thy rebellious crew?
 Army of Fiends, fit body to fit head.
 Was this your discipline and faith engag'd,
 Your military obedience, to dissolve 955
 Allegiance to th' acknowledg'd Pow'r supreme?
 And thou, fly hypocrite, who now wouldst seem
 Patron of liberty, who more than thou
 Once fawn'd, and cring'd, and servilely ador'd
 Heav'n's awful monarch? wherefore but in hope 960
 To dispossess him, and thyself to reign?
 But mark what I arreel thee now, Avaunt;
 Fly thither whence thou fledst: if from this hour
 Within these hallow'd limits thou appear,
 Back to th' infernal pit I drag thee chain'd, 965
 And seal thee so, as henceforth not to scorn
 The facile gates of Hell too slightly barr'd.

So threaten'd he; but Satan to no threats
 Gave heed, but waxing more in rage reply'd.

946. Prov. xxiv. 26. Every man shall kiss his lips that giveth a right answer.

— Job, vi. 25. How forcible are right words!

965. Rev. xx. 2, 3. An angel laid hold on the dragon, that

old serpent, which is the devil, and Satan — and cast him into the bottomless pit, and shut him up, and set a seal upon him.

969. Prov. xiv. 16. The fool rageth, and is confident.

Then when I am thy captive talk of chains, 970
 Proud liminary Cherub, but ere then
 Far heavier load thyself expect to feel
 From my prevailing arm, though Heav'n's king
 Ride on thy wings, and thou with thy compeers,
 Us'd to the yoke, draw'st his triumphant wheels 975
 In progress through the road of Heav'n star-pav'd.

While thus he spake, th' angelic squadron bright
 Turn'd fiery red, sharp'ning in mooned horns
 Their phalanx, and began to hem him round
 With ported spears, as thick as when a field 980
 Of Ceres ripe for harvest waving bends
 Her bearded grove of ears, which way the wind
 Sways them; the careful plowman doubting stands,
 Left on the threshing-floor his hopeful sheaves
 Prove chaff. On th' other side Satan alarm'd 985
 Collecting all his might dilated stood,
 Like Teneriff or Atlas unremov'd:

His stature reach'd the sky, and on his crest
 Sat horror plum'd; nor wanted in his grasp
 What seem'd both spear and shield: now dreadful deeds
 Might have ensued, nor only Paradise 991
 In this commotion, but the starry cope
 Of Heav'n perhaps, or all the elements
 At least had gone to wrack, disturb'd and torn
 With violence of this conflict, had not soon 995
 Th' Eternal to prevent such horrid fray
 Hung forth in Heav'n his golden scales, yet seen
 Betwixt Aftrea and the Scorpion sign,
 Wherein all things created first he weigh'd,
 The pendulous round earth with balanc'd air 1000
 In counterpoise, now ponders all events,

999. Job, xxviii. 25. To make the weight for the winds, and he weigheth the waters by measure.

— Job, xxxvii. 16. Dost thou know the balancings of the clouds?

— If. xl. 12. Who weighed the mountains in scales, and the hills in a balance?

1001. 1 Sam. ii. 3. By him actions are weighed.

— Prov. xvi. 2. Jehovah weigheth the Spirits.

Battles and realms : in these he put two weights
 The sequel each of parting and of fight ;
 The latter quick up flew, and kick'd the beam ;
 Which Gabriel spying, thus bespake the Fiend. 1005

Satan, I know thy strength, and thou know'st mine,
 Neither our own but giv'n ; what folly then
 To boast what arms can do ? since thine no more
 Than Heav'n permits, nor mine, though doubled now
 To trample thee as mire : for proof look up, 1010
 And read thy lot in yon celestial sign, [weak,
 Where thou art weigh'd, and shewn how light, how
 If thou resist. The Fiend look'd up, and knew
 His mounted scale aloft : nor more ; but fled
 Murm'ring, and with him fled the shades of night. 1015

1010. Is. x. 6. To tread
 them down like the mire in the
 streets.

1012. Dan. v. 27. Thou
 art weighed in the balances, and
 art found wanting.

THE END OF THE FOURTH BOOK.

8 MR 35

ALLUSIONS TO THE CLASSICS.

B O O K IV.

Ver.

140. *Æn.* I. 164. Tum sylvis scena coruscis.
 162. *Georg.* II. 117. Solis est thurea Virga Sabæis.
 255. *Hor. Satyr.* II. IV. 16. Irriguo elutius horto.
 301. *Odyss.* VI. 231. Τακινθίω αἰθεὶ ὁμοίας.
 323. *Iliad* II. 673. Καλλιστος τῶν ἀλλων.
 458. *Met.* III. 457. Spem vultu promittis amico.
 488. *Hor. Od.* I. III. 8. Animæ dimidium meæ.
 556. *Georg.* I. 365. Sæpe etiam Stellas.
 682. *Virg. Eccl.* I. 57. Canet frondator ad auras.
 694. *Virg. Eccl.* II. 54. Et vos o lauri carpam.
 723. *Virg. Æn.* VI. 725. Lucentemque globum.
 735. *Æn.* II. 269. Bono divum gratissima serpit.
 769. *Hor. Od.* I. XXV. 7. Me tuo longas pereunte.
 778. *Met.* IV. 185. Valvas patefecit eburnas.
 804. *Æn.* VII. 351. Vipeream inspirans animam.
 845. *Æn.* V. 344. Pulchro in corpore virtus.
 848. *Juv.* Virtutem videant in tabescantque.
 866. *Iliad* X. 533. Ω φίλοι ἵππων μ' ἀκυπέδων.
 874. *Iliad* X. 540. Οὐπω παν εἰρητο εἶπος.
 980. *Iliad* II. 147. Ως δ' οτε κινῆσει Ζεφυρος.
 987. *Æn.* XII. 701. Quantus Athos, aut quantus.
 988. *Iliad* IV. 443. Οὐρανῷ ἐστήριξε κάρη.
 997. *Iliad* VIII. 69. Καὶ τότε δὲ χρυσεία.
Æn. XII. 725. Jupiter ipse duas æquato.

THE
FIFTH BOOK
OF
PARADISE LOST.

G 5

THE ARGUMENT.

Morning approach'd, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: They come forth to their day labours: Their morning hymn at the door of their bower. God to render man inexcusable sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance describ'd, his coming discern'd by Adam afar off sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates at Adam's request who that enemy is, and how he came to be so, beginning from his first revolt in Heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel a Seraph, who in argument dissuades and opposes him, then forsakes him.



PARADISE LOST.

BOOK V.

NOW morn her rosy steps in th' eastern clime
 Advancing, sow'd the earth with orient pearl,
 When Adam wak'd, so custom'd, for his sleep
 Was airy light from pure digestion bred,
 And temp'rate vapours bland, which th' only sound
 Of leaves and fuming rills, Aurora's fan, 6
 Lightly dispers'd, and the shrill matin song
 Of birds on every bough; so much the more
 His wonder was to find unwaken'd Eve
 With tresses discompos'd, and glowing cheek, 10
 As through unquiet rest: he on his side
 Leaning half rais'd, with looks of cordial love
 Hung over her enamour'd, and beheld
 Beauty, which whether waking or asleep,
 Shot forth peculiar graces; then with voice 15
 Mild, as when Zephyrus on Flora breathes,
 Her hand soft touching, whisper'd thus. Awake
 My fairest, my espous'd, my latest found,
 Heav'n's last best gift, my ever new delight,
 Awake; the morning shines, and the fresh field 20

20. Song, ii. 10—13. My beloved spake, and said unto me,
 Rise up my love, my fair one, and
 come away; for lo, the winter
 is past; the rain is over and gone;
 the flowers appear on the earth;
 the time of the singing of birds
 is come, and the voice of the
 turtle is heard in our land; the
 fig-tree putteth forth her green
 figs, and the vines with the
 tender grape give a good smell.
 Arise, my love, my fair one, and
 come away.

Calls us; we lose the prime, to mark how spring
 Our tender plants, how blows the citron grove,
 What drops the myrrh, and what the balmy reed,
 How nature paints her colours, how the bee
 Sits on the bloom extracting liquid sweet. 25

Such whisp'ring wak'd her, but with startled eye
 On Adam, whom embracing, thus she spake.

O sole in whom my thoughts find all repose,
 My glory, my perfection, glad I see
 Thy face, and morn return'd; for I this night 30
 (Such night till this I never pass'd) have dream'd,
 If dream'd, not as I oft am wont, of thee,
 Works of day past, or morrow's next design,
 But of offence and trouble, which my mind
 Knew never till this irksome night: methought 35
 Close at mine ear one call'd me forth to walk
 With gentle voice, I thought it thine; it said,
 Why sleep'st thou Eve? now is the pleasant time,
 The cool, the silent, save where silence yields
 To the night-warbling bird, that now awake 40
 Tunes sweetest his love-labour'd song; now reigns
 Full orb'd the moon, and with more pleasing light
 Shadowy sets off the face of things; in vain,
 If none regard; Heav'n wakes with all his eyes,
 Whom to behold but thee, Nature's desire? 45
 In whose sight all things joy, with ravishment
 Attracted by thy beauty still to gaze.
 I rose as at thy call, but found thee not;
 To find thee I directed then my walk;

— Song, vii. 11, 12. Come, my beloved, let us go forth into the field; let us lodge in the villages; let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes appear, and the pomegranates bud forth.

34. Job, xxxiv. 20. Troubled at midnight.

— ver. 31, 32. I will not of-

fer any more. That which I see not, teach thou me.

36. Thef. iii. 5. Left by some means the tempter hath tempted you.

— Pf. cxxi. 4, 5, 7. Behold he that keepeth Israel shall neither slumber nor sleep—Jehovah is thy keeper—Jehovah shall preserve thee from all evil.

And

And on, methought, alone I pass'd through ways 50
That brought me on a sudden to the tree
Of interdicted knowledge: fair it seem'd,
Much fairer to my fancy than by day:
And as I wond'ring look'd, beside it stood
One shap'd and wing'd like one of those from Heaven
By us oft seen; his dewy locks distill'd 56
Ambrosia; on that tree he also gaz'd;
And O fair plant, said he, with fruit surcharg'd,
Deigns none to ease thy load and taste thy sweet,
Nor God, nor Man? is knowledge so despis'd? 60
Or envy, or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offer'd good, why else set here?
This said, he paus'd not, but with vent'rous arm
He pluck'd, he tasted; me damp horror chill'd 65
At such bold words vouch'd with a deed so bold:
But he thus overjoy'd, O fruit divine,
Sweet of thyself, but much more sweet thus cropt,
Forbidden here, it seems, as only fit
For Gods, yet able to make Gods of Men: 70
And why not Gods of Men, since good, the more
Communicated, more abundant grows,
The author not impair'd, but honour'd more?
Here, happy creature, fair angelic Eve,
Partake thou also; happy though thou art, 75
Happier thou may'st be, worthier canst not be:
Taste this, and be henceforth among the Gods
Thyself a Goddess, not to earth confin'd,
But sometimes in the air, as we, sometimes
Ascend to Heav'n, by merit thine, and see 80
What life the Gods live there, and such live thou.
So saying, he drew nigh, and to me held,
Ev'n to my mouth of that same fruit held part
Which he had pluck'd; the pleasant savoury smell
So quicken'd appetite, that I, methought, 85
Could not but taste. Forthwith up to the clouds
With him I flew, and underneath beheld

The

The earth outstretch'd immense, a prospect wide
 And various; wond'ring at my flight and change
 To this high exaltation; suddenly 90
 My guide was gone, and I, methought, sunk down,
 And fell asleep; but O how glad I wak'd
 To find this but a dream! Thus Eve her night
 Related, and thus Adam answer'd sad.

Best image of myself and dearer half, 95
 The trouble of thy thoughts this night in sleep
 Affects me equally; nor can I like
 This uncouth dream, of evil sprung I fear;
 Yet evil whence? in thee can harbour none,
 Created pure. But know that in the soul 100

Are many lesser faculties, that serve
 Reason as chief; among these fancy next
 Her office holds; of all external things,
 Which the five watchful senses represent,
 She forms imaginations, airy shapes, 105

Which reason joining or disjoining, frames
 All what we' affirm or what deny, and call
 Our knowledge or opinion; then retires
 Into her private cell when nature rests.

Oft in her absence mimic fancy wakes 110
 To imitate her; but misjoining shapes,
 Wild work produces oft, and most in dreams,
 Ill matching words and deeds long past or late.
 Some such resemblances methinks I find
 Of our last evening's talk, in this thy dream, 115
 But with addition strange; yet be not sad.

Evil into the mind of God or Man
 May come and go, so unapprov'd, and leave
 No spot or blame behind: Which gives me hope
 That what in sleep thou didst abhor to dream, 120
 Waking thou never wilt consent to do.
 Be not dishearten'd then, nor cloud those looks,
 That wont to be more cheerful and serene,

117. Matt. iv. 1 — 10. The temptations rejected by our Lord.

Than when fair morning first smiles on the world;
And let us to our fresh employments rise 125
Among the groves, the fountains, and the flowers
That open now their choicest bosom'd smells,
Reserv'd from night, and kept for thee in store.

So cheer'd he his fair spouse, and she was cheer'd,
But silently a gentle tear let fall 130
From either eye, and wip'd them with her hair;
Two other precious drops that ready stood,
Each in their crystal sluice, he ere they fell
Kiss'd, as the gracious signs of sweet remorse
And pious awe, that fear'd to have offended. 135

So all was clear'd, and to the field they haste.
But first, from under shady arbo'rous roof
Soon as they forth were come to open sight
Of day-spring, and the sun, who scarce up risen,
With wheels yet hovering o'er the ocean brim, 140
Shot parallel to th' earth his dewy ray,
Discovering in wide landskip all the east
Of Paradise and Eden's happy plains,
Lowly they bow'd adoring, and began
Their orisons, each morning duly paid 145
In various stile; for neither various stile
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounc'd or sung
Unmeditated, such prompt eloquence
Flow'd from their lips, in prose or numerous verse,
More tuneable than needed lute or harp 151
To add more sweetness; and they thus began.

These are thy glorious works, Parent of good,
Almighty, thine this universal frame,
Thus wond'rous fair; thyself how wond'rous then!
Unspeakable, who sit'st above these Heavens 156
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and pow'r divine.

153. Rev. xv. 3. Great and marvellous are thy works, Lord
God Almighty.

Speak ye who best can tell, ye sons of light, 160
 Angels; for ye behold him, and with songs
 And choral symphonies, day without night,
 Circle his throne rejoicing; ye in Heaven,
 On Earth join all ye Creatures to extol
 Him first, him last, him midst, and without end. 165
 Fairest of stars, last in the train of night,
 If better thou belong not to the dawn,
 Sure pledge of day, that crown'st the smiling morn
 With thy bright circlet, praise him in thy sphere,
 While day arises, that sweet hour of prime. 170
 Thou Sun, of this great world both eye and soul,
 Acknowledge him thy greater, sound his praise
 In thy eternal course, both when thou climb'st,
 And when high noon hast gain'd, and when thou fall'st.
 Moon, that now meets the orient sun, now fly'st,
 With the fix'd stars, fix'd in their orb that flies, 176
 And ye five other wand'ring fires that move
 In mystic dance not without song, resound
 His praise, who out of darkness call'd up light.
 Air, and ye Elements, the eldest birth 180
 Of Nature's womb, that in quaternion run
 Perpetual circle, multiform; and mix
 And nourish all things; let your ceaseless change
 Vary to our great Maker still new praise.
 Ye Mists and Exhalations that now rise 185
 From hill or steaming lake, dusky or grey,

160. Pf. cxlviii. 2. Praise ye him, all his angels: praise ye him, all his hosts.

161. Matt. xviii. 10. Their angels do always behold the face of my Father which is in heaven.

163. Rev. vii. 15. Before the throne of God—day and night in his temple.

166. Rev. xxii. 16. The bright and morning star.

171—179. Pf. cxlviii. 3.

Praise ye him, sun and moon: praise him, all ye stars of light.

180—201. Pf. cxlviii. 7, 8, 9, 10. Praise Jehovah from the earth, ye dragons and all deeps: fire and hail, snow and vapour, stormy wind fulfilling his word: mountains and all hills, fruitful trees and all cedars: beasts and all cattle, creeping things and flying fowl.

Till

Till the sun paint your fleecy skirts with gold,
 In honour to the world's great Author rise,
 Whether to deck with clouds th' uncolour'd sky,
 Or wet the thirsty earth with falling showers, 190
 Rising or falling still advance his praise.
 His praise, ye Winds, that from four quarters blow,
 Breathe soft or loud; and wave your tops, ye Pines,
 With every plant, in sign of worship wave.
 Fountains and ye, that warble, as ye flow, 195
 Melodious murmurs, warbling tune his praise.
 Join voices all ye living Souls; ye Birds,
 That singing up to Heaven gate ascend,
 Bear on your wings and in your notes his praise.
 Ye that in waters glide, and ye that walk 200
 The earth, and stately tread, or lowly creep;
 Witness if I be silent, morn or even,
 To hill, or valley, fountain, or fresh shade
 Made vocal by my song, and taught his praise.
 Hail universal Lord, be bounteous still 205
 To give us only good; and if the night
 Have gather'd ought of evil or conceal'd,
 Disperse it, as now light dispels the dark.

So pray'd they innocent, and to their thoughts
 Firm peace recover'd soon and wonted calm. 210
 On to their morning's rural work they haste
 Among sweet dews and flow'rs; where any row
 Of fruit-trees over-woody reach'd too far
 Their pamper'd boughs, and needed hands to check
 Fruitless embraces: or they led the vine 215
 To wed her elm; she spous'd about him twines
 Her marriageable arms, and with her brings
 Her dow'r th' adopted clusters, to adorn
 His barren leaves. Them thus employ'd beheld
 With pity Heav'n's high king, and to him call'd 220

210. 1 Sam. i. 18. Her countenance was no more sad. Her to God; and the peace of God shall keep your hearts and
 — Philip. iy. 6, 7. Let your requests be made known minds.

Raphael,

Raphael, the sociable Spi'rit, that deign'd
To travel with Tobias, and secur'd
His marriage with the sev'ntimes-wedded maid.

Raphael, said he, thou hear'st what stir on Earth
Satan from Hell scap'd through the darksome gulf
Hath rais'd in Paradise, and how disturb'd 226

This night the human pair, how he designs
In them at once to ruin all mankind.

Go therefore, half this day as friend with friend
Converse with Adam, in what bow'r or shade 230

Thou find'st him from the heat of noon retir'd,
To respite his day-labour with repast,
Or with repose; and such discourse bring on,
As may advise him of his happy state,
Happiness in his pow'r left free to will, 235

Left to his own free will, his will though free,
Yet mutable; whence warn him to beware
He swerve not too secure: tell him withal
His danger, and from whom; what enemy,
Late fall'n himself from Heav'n, is plotting now 240

The fall of others from like state of bliss;
By violence? no, for that shall be withstood;
But by deceit and lies; this let him know,
Lest wilfully transgressing he pretend
Surprisal, unadmonish'd, unforewarn'd. 245

So spake th' eternal Father, and fulfill'd
All justice: nor delay'd the winged Saint
After his charge receiv'd; but from among
Thousand celestial Ardors, where he stood 249
Veil'd with his gorgeous wings, up springing light
Flew through the midst of Heav'n; th' angelic quires,
On each hand parting, to his speed gave way
Through all th' empyreal road; till at the gate
Of Heav'n arriv'd, the gate self-open'd wide
On golden hinges turning, as by work 255

239. Luke, xxii. 31. Behold, Satan hath desired to have you, that he may sift you as wheat.

Divine the sov'reign Architect had fram'd.
From hence, no cloud, or, to obstruct his sight,
Star interpos'd, however small he sees,
Not unconform to other shining globes
Earth and the gard'n of God, with cedars crown'd
Above all hills. As when by night the glass 261
Of Galileo, less assur'd, observes
Imagin'd lands and regions in the moon:
Or pilot, from amidst the Cyclades
Delos or Samos first appearing, kens 265
A cloudy spot. Down thither prone in flight
He speeds, and through the vast ethereal sky
Sails between worlds and worlds, with steady wing
Now on the polar winds, then with quick fan
Winnows the buxom air; till within soar 270
Of tow'ring eagles, to' all the fowls he seems
A Phoenix, gaz'd by all, as that sole bird,
When to inshrine his reliques in the sun's
Bright temple, to Egyptian Thebes he flies.
At once on th' eastern cliff of Paradise 275
He lights, and to his proper shape returns
A Seraph wing'd; six wings he wore, to shade
His lineaments divine; the pair that clad
Each shoulder broad, came mantling o'er his breast
With regal ornament; the middle pair 280
Girt like a starry zone his waist, and round
Skirted his loins and thighs with downy gold
And colours dipt in Heav'n; the third his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctur'd grain. Like Maia's son he stood, 285
And shook his plumes, that heav'nly fragrance fill'd
The circuit wide. Straight knew him all the bands
Of Angels under watch; and to his state,
And to his message high in honour rise; 289
For on some message high they guess'd him bound.
Their glittering tents he pass'd, and now is come

277. Il. vi. 2. The Seraphim: each one had six wings.

Into the blissful field, through groves of myrrh,
 And flow'ring odours, cassia, nard, and balm ;
 / A wilderness of sweets ; for Nature here
 Wanton'd as in her prime, and play'd at will 295
 / Her virgin fancies, pouring forth more sweet,
 Wild above rule or art ; enormous bliss.
 Him through the spicy forest onward come
 Adam discern'd, as in the door he sat
 Of his cool bow'r, while now the mounted sun 300
 Shot down direct his fervid rays to warm
 / Earth's inmost womb, more warmth than Adam needs ;
 And Eve within, due at her hour prepar'd
 For dinner savoury fruits, of taste to please
 True appetite, and not disrelish thirst 305
 Of necta'rous draughts between, from milky stream,
 Berry or grape : to whom thus Adam call'd.

Hasten hither Eve, and worth thy sight behold
 Eastward among those trees, what glorious shape
 Comes this way moving ; seems another morn 310
 Ris'n on mid-noon ; some great behest from Heaven
 To us perhaps he brings, and will vouchsafe
 This day to be our guest. But go with speed,
 And what thy stores contain, bring forth, and pour
 Abundance, fit to honour and receive 315
 Our heav'nly stranger : well we may afford
 Our givers their own gifts, and large bestow
 From large bestow'd, where Nature multiplies
 Her fertile growth, and by disburd'ning grows
 More fruitful, which instructs us not to spare. 320

To whom thus Eve. Adam, earth's hallow'd mould,
 Of God inspir'd, small store will serve, where store,
 All seasons, ripe for use hangs on the stalk ;
 Save what by frugal storing firmness gains
 To nourish, and superfluous moist consumes : 325
 But I will haste, and from each bough and brake,
 Each plant and juiciest gourd, will pluck such choice

299. Gen. xviii. 1. Abraham sat in the tent-door in the heat of the day.

To entertain our Angel guest, as he
Beholding shall confess, that here on Earth
God hath dispens'd his bounties as in Heaven. 330

So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent
What choice to choose for delicacy best,
What order, so contriv'd as not to mix
Tastes, not well join'd, inelegant, but bring 335
Taste after taste upheld with kindest change;
Bestirs her then, and from each tender stalk
Whatever Earth all-bearing mother yields
In India East or West, or middle shore
In Pontus or the Punic coast, or where 340
Alcinous reign'd, fruit of all kinds, in coat
Rough or smooth rin'd, or bearded husk, or shell,
She gathers, tribute large, and on the board
Heaps with unsparing hand; for drink the grape
She crushes, inoffensive must, and meaths 345
From many a berry', and from sweet kernels press'd
She tempers dulcet creams, nor these to hold
Wants her fit vessels pure, then strews the ground
With rose and odours from the shrub unfum'd.

Mean while our primitive great sire, to meet 350
His God-like guest, walks forth, without more train
Accompanied than with his own complete
Perfections: in himself was all his state,
More solemn than the tedious pomp that waits
On princes, when their rich retinue long 355
Of horses led, and grooms besmear'd with gold,
Dazzles the crowd, and sets them all agape.
Nearer his presence Adam though not aw'd,
Yet with submissive approach and reverence meek,
As to' a superior nature, bowing low, 360

328. Heb. xiii. 2. Some yielding feed: to you it shall be
have entertained angels. for meat.

338. Gen. i. 29. Behold, I 360 to 370. Gen. xviii. 3.
have given you every herb bearing My Lord, if now I have found
seed, which is upon the face favour in thy sight, pass not
of all the earth, and every tree, away, I pray thee, from thy
in which is the fruit of a tree, servant.

Thus

Thus said. Native of Heav'n, for other place
 None can than Heav'n such glorious shape contain;
 Since by descending from the thrones above,
 Those happy places thou hast deign'd a while
 To want, and honour these, vouchsafe with us 365
 'Two' only, who yet by sov'reign gift possess
 This spacious ground, in yonder shady bower
 To rest, and what the garden choicest bears
 To sit and taste, till this meridian heat
 Be over, and the sun more cool decline. 370

Whom thus th' angelic Virtue answer'd mild.
 Adam, I therefore came, nor art thou such
 Created, or such place hast here to dwell,
 As may not oft invite, though Spi'rits of Heav'n,
 To visit thee; lead on then where thy bower 375
 O'er shades; for these mid-hours, till evening rise,
 I have at will. So to the sylvan lodge
 They came, that like Pomona's arbour smil'd
 With flow'rets deck'd and fragrant smells; but Eve
 Undeck'd save with herself, more lovely fair 380
 Than Wood-Nymph, or the fairest Goddess feign'd
 Of three that in mount Ida naked strove,
 Stood to' entertain her guest from Heav'n; no veil
 She needed, virtue proof; no thought infirm
 Alter'd her cheek. On whom the Angel Hail 385
 Bestow'd, the holy salutation us'd
 Long after to blest Mary, second Eve.

Hail Mother of Mankind, whose fruitful womb
 Shall fill the world more numerous with thy sons,
 Than with these various fruits the trees of God 390
 Have heap'd this table. Rais'd of grassy turf
 Their table was, and mossy seats had round,
 And on her ample square from side to side
 All autumn pil'd, though spring and autumn here
 Danc'd hand in hand. A while discourse they hold;
 No fear lest dinner cool; when thus began 396

385. Luke, i. 28. And the angel came in unto her, and said,
 Hail, thou that art highly favoured.

Our

Our author. Heav'nly stranger, please to taste
 These bounties, which our Nourisher, from whom
 All perfect good, unmeasur'd out, descends,
 To us for food and for delight hath caus'd 400
 The earth to yield; unfavoury food perhaps
 To spiritual natures; only this I know,
 That one celestial Father gives to all.

To whom the Angel. Therefore what he gives
 (Whose praise be ever sung) to Man in part 405
 Spiritual, may of purest Spi'rits be found
 No' ingrat'ful food: and food alike those pure
 Intelligential substances require,
 As doth your rational; and both contain
 Within them every lower faculty 410
 Of sense, whereby they hear, see, smell, touch, taste,
 Tasting concoct, digest, assimilate,
 And corporeal to incorporeal turn.

For know, whatever was created, needs
 To be sustain'd and fed; of elements 415
 The grosser feeds the purer, earth the sea,
 Earth and the sea feed air, the air those fires
 Ethereal, and as lowest first the moon;
 Whence in her visage round those spots, unpurg'd
 Vapours not yet into her substance turn'd. 420
 Nor doth the moon no nourishment exhale
 From her moist continent to higher orbs.
 The sun, that light imparts to all, receives
 From all his alimantal recompense
 In humid exhalations, and at even 425
 Sups with the ocean. Though in Heav'n the trees
 Of life ambrosial fruitage bear, and vines
 Yield nectar; though from off the boughs each morn
 We brush mellifluous dews, and find the ground

398. James, i. 17. Every
 good gift, and every perfect gift
 is from above, and cometh
 down from the Father of
 lights.

— John, vi. 23. They did
 eat bread, after that the Lord
 had given thanks.

429. Ps. lxxviii. 25. Man did
 eat angels food.

Cover'd with pearly grain: yet God hath here 430
Varied his bounty so with new delights,

As may compare with Heaven; and to taste
Think not I shall be nice. So down they sat,
And to their viands fell; nor seemingly

The Angel, nor in mist, the common gloss 435

Of Theologians; but with keen dispatch

Of real hunger, and concoctive heat

To transubstantiate: what redounds, transpires

Through Spi'rits with ease; nor wonder; if by fire

Of sooty coal th' empyric alchemist 440

Can turn, or holds it possible to turn,

Metals of drossiest ore to perfect gold

As from the mine. Mean while at table Eve

Minister'd naked, and their flowing cups

With pleasant liquors crown'd: O innocence 445

Deserving Paradise! if ever, then,

'Then had the sons of God excuse to' have been

Enamour'd at that sight; but in those hearts

Love unlibidinous reign'd, nor jealousy

Was understood, the injur'd lover's Hell. 450

Thus when with meats and drinks they had suffic'd,

Not burden'd nature, sudden mind arose

In Adam, not to let th' occasion pass

Giv'n him by this great conference to know

Of things above his world, and of their being 455

Who dwell in Heav'n, whose excellence he saw

Transcend his own so far, whose radiant forms

Divine effulgence, whose high pow'r so far

Exceeded human, and his wary speech

Thus to th' empyreal minister he fram'd. 460

Inhabitant with God, now know I well

Thy favour, in this honour done to Man,

Under whose lowly roof thou hast vouchsaf'd

To enter, and these earthly fruits to taste,

Food not of Angels, yet accepted so, 465

463. Matt. viii. 8. I am not worthy that thou shouldest come under my roof.

As that more willingly thou couldst not seem
 At Heav'n's high feasts to' have fed: yet what com-
 To whom the winged Hierarch reply'd. [pare?
 O Adam, one Almighty is, from whom
 All things proceed, and up to him return, 470
 If not deprav'd from good, created all
 Such to perfection, one first matter all,
 Endu'd with various forms, various degrees
 Of substance, and in things that live, of life;
 But more refin'd, more spiritous, and pure, 475
 As nearer to him plac'd or nearer tending
 Each in their severall active spheres assign'd,
 Till body up to spirit work, in bounds
 Proportion'd to each kind. So from the root
 Springs lighter the green stalk, from thence the leaves
 More airy, last the bright consummate flower 481
 Spirits odorous breathes: flow'rs and their fruit,
 Man's nourishment, by gradual scale sublim'd,
 To vital spi'rits aspire, to animal,
 To intellectual; give both life and sense, 485
 Fancy and understanding; whence the soul
 Reason receives, and reason is her being,
 Discursive, or intuitive; discourse
 Is oftest yours, the latter most is ours,
 Differing but in degree, of kind the same. 490
 Wonder not then, what God for you saw good
 If I refuse not, but convert, as you,
 To proper substance: time may come, when Men
 With Angels may participate, and find
 No inconvenient di'et, nor too light fare; 495
 And from these corporal nutriments perhaps
 Your bodies may at last turn all to spirit,
 Improv'd by tract of time, and wing'd ascend
 Ethereal, as we, or may at choice
 Here or in heav'nly Paradises dwell; 500
 If ye be found obedient, and retain
 Unalterably firm his love entire,
 Whose progeny you are. Mean while enjoy

503. Acts, xvii. 29. Forasmuch then as we are the offspring of God.

H

Your

Your fill what happiness this happy state
Can comprehend, incapable of more. 505

To whom the patriarch of mankind reply'd.

O favourable Spi'rit, propitious guest,
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference, whereon 510
In contemplation of created things

By steps we may ascend to God. But say,
What meant that caution join'd, If ye be found
Obedient? can we want obedience then
To him, or possibly his love desert, 515

Who form'd us from the dust, and plac'd us here
Full to the utmost measure of what bliss
Human desires can seek or apprehend?

To whom the Angel. Son of Heav'n and Earth,
Attend: That thou art happy, owe to God; 520

That thou continuest such, owe to thyself,
That is, to thy obedience; therein stand.
This was that caution giv'n thee; be advis'd.

God made thee perfect, not immutable;
And good he made thee, but to persevere 525

He left it in thy pow'r; ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity:

Our voluntary service he requires,
Not our necessitated; such with him 530

Finds no acceptance, nor can find; for how
Can hearts, not free, be try'd whether they serve
Willing or no, who will but what they must
By destiny, and can no other choose?

Myself and all th' angelic host, that stand 535
In sight of God enthron'd, our happy state

512. Gen. xxviii. 12. A of necessity, but willingly.
ladder set upon the earth; the — 1 Chron. xxviii. 9.
top of it reached to heaven. Serve God with a perfect heart,
529. Philom. ver. 14. Not and a willing mind.

Hold, as you yours, while our obedience holds;
On other surety none; freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall: 540
And some are fall'n, to disobedience fall'n,
And so from Heav'n to deepest Hell; O fall
From what high state of bliss into what woe!

To whom our great progenitor. Thy words
Attentive, and with more delighted ear, 545
Divine instructor, I have heard, than when
Cherubic songs by night from neighb'ring hills
Aereal music send: nor knew I not
To be both will and deed created free;
Yet that we never shall forget to love 550
Our Maker, and obey him whose command
Single is yet so just, my constant thoughts
Assur'd me', and still assure: though what thou tell'st
Hath past in Heav'n, some doubt within me move,
But more desire to hear, if thou consent, 555
The full relation, which must needs be strange,
Worthy of sacred silence to be heard;
And we have yet large day, for scarce the sun
Hath finish'd half his journey', and scarce begins
His other half in the great zone of Heaven. 560

Thus Adam made request; and Raphaël
After short pause assenting, thus began.

High matter thou injoin'st me', O prime of men,
Sad task and hard; for how shall I relate
To human sense th' invisible exploits 565
Of warring Spirits? how without remorse
The ruin of so many glorious once
And perfect while they stood? how last unfold
The secrets of another world, perhaps
Not lawful to reveal? yet for thy good 570
This is dispens'd; and what surmounts the reach
Of human sense, I shall delineate so,
By likening spiritual to corporal forms,
As may express them best; though what if Earth

Be but the shadow' of Heav'n, and things therein 575
Each to' other like, more than on earth is thought?

As yet this world was not, and Chaos wild
Reign'd where these Heav'ns now roll, where Earth
now rests

Upon her centre pois'd; when on a day
(For time, though in eternity, apply'd 580

To motion, measures all things durable
By present, past, and future) on such day

As Heav'n's great year brings forth, th' empyreal host
Of Angels by imperial summons call'd,

Innumerable before th' Almighty's throne 585
Forthwith from all the ends of Heav'n appear'd

Under their Hierarchs in orders bright:

Ten thousand thousand ensigns high advanc'd,
Standards and gonfalons 'twixt van and rear

Stream in the air, and for distinction serve 590
Of hierarchies, of orders, and degrees;

Or in their glittering tissues bear imblaz'd
Holy memorials, acts of zeal and love

Recorded eminent. Thus when in orbs
Of circuit inexpressible they stood, 595

Orb within orb, the Father infinite,

By whom in bliss imbosom'd sat the Son,
Amidst as from a flaming mount, whose top
Brightness had made invisible, thus spake.

Hear all ye Angels, progeny of light, 600
Thrones, Dominations, Princedoms, Virtues, Powers,
Hear my decree, which unrevok'd shall stand.

582. Job, i. 6. Now there
was a day, when the Sons of
God came to present themselves
before Jehovah.

— 1 Kings, xxii. 19. I saw
Jehovah sitting on his throne,
and all the host of heaven stand-
ing by him, on his right hand,
and on his left.

597. John, i. 18. The only be-
gotten Son, who is in the bosom

of the Father.

598. Deut. v. 4. Jehovah
talked with you face to face in
the mount, out of the midst of
the fire.

602. Ps. ii. 6. Yet have I
set my king upon my holy hill
of Sion. I will declare the de-
cree: Jehovah hath said unto
me, Thou art my Son, this day
have I begotten thee.

This

This day I have begot whom I declare
 My only Son, and on this holy hill
 Him have anointed, whom ye now behold 605
 At my right hand; your head I him appoint;
 And by myself have sworn to him shall bow
 All knees in Heav'n, and shall confess him Lord:
 Under his great vice-gerent reign abide
 United as one individual soul 610

For ever happy: Him who disobeys,
 Me disobeys, breaks union, and that day
 Cast out from God and blessed vision, falls
 Into' utter darkness, deep ingulf'd, his place
 Ordain'd without redemption, without end. 615

So spake th' Omnipotent, and with his words
 All seem'd well pleas'd; all seem'd, but were not all.
 That day, as other solemn days, they spent
 In song and dance about the sacred hill;
 Mystical dance, which yonder starry sphere 620
 Of planets and of fix'd in all her wheels
 Resembles nearest, mazes intricate,
 Eccentric, intervolv'd, yet regular
 Then most, when most irregular they seem;
 And in their motions harmony divine 625
 So smooths her charming tones, that God's own ear
 Listens delighted. Evening now approach'd
 (For we have also' our evening and our morn,
 We ours for change delectable, not need)
 Forthwith from dance to sweet repast they turn 630
 Desirous; all in circles as they stood,
 Tables are set, and on a sudden pil'd
 With Angels food, and rubied nectar flows
 In pearl, in diamond, and massy gold,
 Fruit of delicious vines, the growth of Heaven. 635

607. Gen. xxii. 16. By my self have I sworn, saith Jehovah. under the earth. And every tongue shall confess, that Jesus Christ is Lord, to the glory of God the Father.

— Philipp. ii. 10, 11. At the name of Jesus every knee shall bow, of things in heaven, 614. Matt. xxv. 30. Into and things in earth, and things outer darkness.

On flow'rs repos'd, and with fresh flow'rets crown'd,
 They eat, they drink, and in communion sweet
 Quaff immortality and joy, secure
 Of surfeit where full measure only bounds
 Excess, before th' all-bounteous King, who show'r'd
 With copious hand, rejoicing in their joy. 641
 Now when ambrosial night with clouds exhal'd
 From that high mount of God, whence light and shade
 Spring both, the face of brightest Heav'n had chang'd
 To grateful twilight (for night comes not there 645
 In darker veil) and roseate dews dispos'd
 All but th' unsleeping eyes of God to rest;
 Wide over all the plain, and wider far
 Than all this globous earth in plain outspread,
 (Such are the courts of God) th' angelic throng, 650
 Dispers'd in bands and files, their camp extend
 By living streams among the trees of life,
 Pavilions numberless, and sudden rear'd,
 Celestial tabenacles, where they slept
 Fann'd with cool winds; save those who in their course
 Melodious hymns about the sov'reign throne 656
 Alternate all night long: but not so wak'd
 Satan; so call him now, his former name
 Is heard no more in Heav'n; he of the first,
 If not the first Arch-Angel, great in power, 660
 In favour and præeminence, yet fraught
 With envy' against the Son of God, that day
 Honour'd by his great Father, and proclaim'd
 Messiah King anointed, could not bear 664
 Through pride that sight, and thought himself impair'd.
 Deep malice thence conceiving and disdain,
 Soon as midnight brought on the dusky hour

638. Pf. xxxvi. 8, 9. They
 shall be abundantly satisfied with
 the fatness of thy house: and
 thou shalt make them drink of
 the river of thy pleasures. For
 with thee is the fountain of life:

in thy light shall we see light.

652. Rev. vii. 17. Living
 fountains of waters.

— Rev. xxii. 2. On either
 side of the river was there the
 tree of life.

Friendliest

Friendliest to sleep and silence, he resolv'd
 With all his legions to dislodge, and leave
 Unworshipp'd, unbey'd the throne supreme 670
 Contemptuous, and his next subordinate
 Awak'ning, thus to him in secret spake.

Sleep'st thou, Companion dear, what sleep can close
 Thy eye-lids? and remember'st what decree
 Of yesterday, so late hath pass'd the lips 675
 Of Heav'n's Almighty. Thou to me thy thoughts
 Wast wont, I mine to thee was wont to impart;
 Both waking we were one; how then can now
 Thy sleep dissent? New laws thou seest impos'd;
 New laws from him who reigns, new minds may raise
 In us who serve, new counsels, to debate 681
 What doubtful may ensue: more in this place
 To utter is not safe. Assemble thou
 Of all those myriads which we lead the chief;
 Tell them that by command, ere yet dim night 685
 Her shadowy cloud withdraws, I am to haste,
 And all who under me their banners wave,
 Homeward with flying march where we possess
 The quarters of the north; there to prepare
 Fit entertainment to receive our king 690
 The great Messiah, and his new commands,
 Who speedily through all the hierarchies
 Intends to pass triumphant, and give laws.

So spake the false Arch-Angel, and infus'd
 Bad influence into th' unwary breast 695
 Of his associate: he together calls
 Or several one by one, the regent Powers,
 Under him regent: tells, as he was taught,
 That the most High commanding, now ere night,
 Now ere dim night had disincumber'd Heav'n, 700
 The great hierarchal standard was to move;

683. John, viii. 44. The devil was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it.

Tells the suggested cause, and casts between
 Ambiguous words and jealousies, to sound
 Or taint integrity: but all obey'd
 The wonted signal, and superior voice 705
 Of their great potentate; for great indeed
 His name, and high was his degree in Heaven;
 His count'nance, as the morning star that guides
 'The starry flock, allur'd them, and with lies
 Drew after him the third part of Heav'n's host. 710
 Mean while th' eternal eye, whose sight discerns
 Abstrusest thoughts, from forth his holy mount
 And from within the golden lamps that burn
 Nightly before him, saw without their light
 Rebellion rising, saw in whom, how spread 715
 Among the sons of morn, what multitudes
 Were banded to oppose his high decree;
 And smiling to his only Son thus said.

Son, thou in whom my glory I behold
 In full resplendence, Heir of all my might, 720
 Nearly it now concerns us to be sure
 Of our omnipotence, and with what arms
 We mean to hold what anciently we claim
 Of deity or empire; such a foe
 Is rising, who intends to' erect his throne 725
 Equal to ours, throughout the spacious north;
 Nor so content, hath in his thought to try
 In battle, what our pow'r is, or our right.
 Let us advise, and to this hazard draw
 With speed what force is left, and all employ 730
 In our defence, lest unawares we lose
 This our high place, our sanctuary, our hill.

To whom the Son with calm aspect and clear,

710. Rev. xii. 4.—drew the third part of the stars of heaven, and did cast them to the earth.

713. Rev. iv. 5. There were seven lamps of fire burning before the throne.

716. Job, xxxviii. 7. When

the morning stars sang together, and all the sons of God shouted for joy.

720. Heb. i. 2, 3.—Heir of all things — brightness of his glory.

Lightning divine, ineffable, serene,
 Made answer, Mighty Father, thou thy foes 735
 Justly hast in derision, and secure
 Laugh'st at their vain designs and tumults vain,
 Matter to me of glory, whom their hate
 Illustrates, when they see all regal power
 Giv'n me to quell their pride, and in event 740
 Know whether I be dext'rous to subdue
 Thy rebels, or be found the worst in Heav'n.

So spake the Son; but Satan with his Powers
 Far was advanc'd on winged speed, an host
 Innumerable as the stars of night, 745
 Or stars of morning, dew-drops, which the sun
 Impearls on every leaf and every flower.
 Regions they pass'd, the mighty regencies
 Of Seraphim and Potentates and Thrones
 In their triple degrees; regions to which 750
 All thy dominion, Adam, is no more
 Than what this garden is to all the earth,
 And all the sea, from one entire globe
 Stretch'd into longitude; which having pass'd
 At length into the limits of the north 755
 They came, and Satan to his royal seat
 High on a hill, far blazing, as a mount
 Rais'd on a mount, with pyramids and towers
 From diamond quarries hewn, and rocks of gold;
 The palace of great Lucifer (so call 760
 That structure in the dialect of men
 Interpreted) which not long after, he
 Affecting all equality with God,
 In imitation of that mount whereon
 Messiah was declar'd in sight of Heaven, 765
 The Mountain of the Congregation call'd;

735. Ps. ii. 4. He that sitteth
 in the heavens shall laugh: Je-
 hovah shall have them in deri-
 sion.

755—766. Is. xiv. 13. I will

ascend into heaven, I will exalt
 my throne above the stars of
 God: I will sit also upon the
 mount of the congregation, in
 the sides of the north.

For thither he assembled all his train,
 Pretending so commanded to consult
 About the great reception of their king,
 Thither to come, and with calumnious art 770
 Of counterfeited truth thus held their ears.

Thrones, Dominations, Princedoms, Virtues,
 If these magnificent titles yet remain [Powers,
 Not merely titular, since by decree

Another now hath to himself ingross'd 775

All pow'r, and us eclips'd under the name
 Of King anointed, for whom all this haste
 Of midnight march, and hurried meeting here,
 This only to consult, how we may best

With what may be devis'd of honours new 780

Receive him coming to receive from us
 Knee-tribute yet unpaid, prostration vile,
 Too much to one, but double how indur'd,
 To one and to his image now proclaim'd?

But what if better counsels might erect 785

Our minds, and teach us to cast off this yoke?
 Will ye submit your necks, and choose to bend
 The supple knee? ye will not, if I trust

To know ye right, or if ye know yourselves 790
 Natives and sons of Heav'n possess'd before

By none, and if not equal all, yet free,
 Equally free; for orders and degrees
 Jar not with liberty, but well consist.

Who can in reason then or right assume 795
 Monarchy over such as live by right

His equals, if in pow'r and splendour less,
 In freedom equal? or can introduce
 Law and edict on us, who without law
 Err not? much less for this to be our Lord,
 And look for adoration to th' abuse 800

777. Ps. ii. 5, 6. Jehovah name every knee shall bow.
 shall speak to them. I have 800. Heb. i. 6. Let all the
 anointed my king. angels of God worship him.

782. Philipp. ii. 10. At his

Of those imperial titles, which assert
Our being ordain'd to govern, not to serve.

Thus far his bold discourse without control
Had audience, when among the Seraphim
Abdiel, than whom none with more zeal ador'd 805
The Deity; and divine commands obey'd,
Stood up, and in a flame of zeal severe
The current of his fury thus oppos'd.

O argument blasphemous, false and proud!
Words which no ear ever to hear in Heav'n 810
Expected, least of all from thee, Ingrate,
In place thyself so high above thy peers.

Canst thou with impious obloquy condemn
The just decree of God, pronounc'd and sworn,
That to his only Son by right endued 815

With regal sceptre, every soul in Heaven
Shall bend the knee, and in that honour due
Confess him rightful King? unjust, thou say'st,
Flatly unjust, to bind with laws the free,
And equal over equals to let reign, 820

One over all with unsucceeded power.
Shalt thou give law to God, shalt thou dispute
With him the points of liberty, who made
Thee what thou art, and form'd the Pow'rs of Heaven
Such as he pleas'd, and circumscrib'd their being?
Yet by experience taught we know how good, 826
And of our good and of our dignity

How provident he is, how far from thought
To make us less, bent rather to exalt
Our happy state under one head more near 830
United. But to grant it thee unjust,
That equal over equals monarch reign:
Thyself though great and glorious dost thou count,

822. Rom. ix. 20. Who
art thou that repliest against
God? Shall the thing formed
say to him that formed it, Why
hast thou made me thus?

— Is. xlv. 9. Woe unto him

that striveth with his Maker!
Let the potsherd strive with the
potsherd of the earth. Shall the
clay say to him that fashioneth
it, What makest thou? or thy
work, He hath no hands?

H 6

Or

Or all angelic nature join'd in one,
 Equal to him begotten Son? by whom 835
 As by his Word the mighty Father made
 All things, even thee; and all the Spi'rits of Heaven
 By him created in their bright degrees,
 Crown'd them with glory', and to their glory nam'd
 Thrones, Dominations, Princedoms, Virtues, Powers,
 Essential Pow'rs; nor by his reign obscur'd, 841
 But more illustrious made; since he the head
 One of our number thus reduc'd becomes;
 His laws our laws; all honour to him done
 Returns our own. Cease then this impious rage, 845
 And tempt not these; but hasten to appease
 Th' incens'd Father, and th' incens'd Son,
 While pardon may be found in time besought.
 So spake the fervent Angel; but his zeal
 None seconded, as out of season judg'd, 850
 Or singular and rash, whereat rejoic'd
 Th' Apostate, and more haughty thus reply'd.
 'That we were form'd then say'st thou? and the work
 Of secondary hands, by task transferr'd
 From Father to his Son? strange point and new! 855
 Doctrine which we would know whence learn'd: who
 When this creation was? remember'st thou [saw
 Thy making, while the Maker gave thee being?
 We know no time when we were not as now;
 Know none before us, self-begot, self-rais'd 860
 By our own quick'ning pow'r, when fatal course
 Had circled his full orb, the birth mature
 Of this our native Heav'n, ethereal sons.

836. Col. i. 16, 17. By him
 were all things created that are
 in heaven, and that are in earth,
 visible and invisible, whether
 they be thrones, or dominions,
 or principalities, or powers: all
 things were created by him, and
 for him. And he is before all
 things, and by him all things
 consist.

846. Ps. ii. 10, 11, 12. Be wise
 now therefore, O ye kings: be
 instructed, ye judges of the earth.
 Serve Jehovah with fear.—Kiss
 the son, lest he be angry, and ye
 perish from the way, when his
 wrath is kindled but a little.

848. Is. lv. 6. Seek ye Je-
 hovah while he may be found.

Our puissance is our own; our own right hand
 Shall teach us highest deeds, by proof to try 865
 Who is our equal: then thou shalt behold
 Whether by supplication we intend
 Addreis, and to begirt th' almighty throne
 Beseeching or besieging. This report,
 These tidings carry to th' anointed King; 870
 And fly, ere evil intercept thy flight.

He said, and as the sound of waters deep
 Hoarse murmur echo'd to his words applause
 Through the infinite host; nor less for that
 The flaming Seraph fearless, though alone 875
 Incompass'd round with foes, thus answer'd bold.

O alienate from God, O Spi'rit accurs'd,
 Forsaken of all good; I see thy fall
 Determin'd, and thy hapless crew involv'd
 In this perfidious fraud, contagion spread 880
 Both of thy crime and punishment: henceforth
 No more be troubled how to quit the yoke
 Of God's Messiah: those indulgent laws
 Will not be now vouchsaf'd; other decrees
 Against thee are gone forth without recall; 885
 That golden sceptre, which thou didst reject,
 Is now an iron rod to bruise and break
 Thy disobedience. Well thou didst advise,
 Yet not for thy advice or threats I fly
 These wicked tents devoted, lest the wrath 890
 Impendent, raging into sudden flame

864. Pf. xii. 4. Our lips are
 our own; who is Lord over us?

— Pf. xlv. 4. Thy right
 hand shall teach thee terrible
 things.

872. Rev. xix. 6. — The
 voice of a great multitude—the
 voice of many waters.

875, 876. Pf. cxviii. 11. They
 compassed me about, yea they
 compassed me about; but in the
 name of the Lord I will destroy

them.

886. Esther, v. 2. The king
 held out to Esther the golden
 sceptre that was in his hand.

887. Pf. ii. 9. Thou shalt
 break them with a rod of iron;
 thou shalt dash them in pieces
 like a potter's vessel.

890. Numb. xvi. 26. Depart,
 I pray you, from the tents of
 these wicked men—lest ye be
 consumed in all their sins.

Distinguish

Distinguish not: for soon expect to feel
 His thunder on thy head, devouring fire.
 Then who created thee lamenting learn,
 When who can uncreate thee thou shalt know. 895
 So spake the Seraph Abdiel faithful found
 Among the faithless, faithful only he;
 Among innumerable false, unmov'd,
 Unshaken, unseduc'd, untterrify'd,
 His loyalty he kept, his love, his zeal; 900
 Nor number, nor example with him wrought
 To swerve from truth, or change his constant mind
 Though single. From amidst them forth he pass'd,
 Long way through hostile scorn, which he sustain'd
 Superior, nor of violence fear'd ought; 905
 And with retorted scorn his back he turn'd
 On those proud tow'rs to swift destruction doom'd.

906. Is. xxxvii. 22, 23, 29. eyes on high? even against the
 The daughter of Zion hath Holy One of Israel—Therefore
 despised thee, and laughed thee will I put my hook in thy nose,
 to scorn.—Whom hast thou re- and my bridle in thy lips, and I
 proached and blasphemed? and will turn thee back by the way
 against whom hast thou exalted by which thou camest.
 thy voice, and lifted up thine

8 MR 55

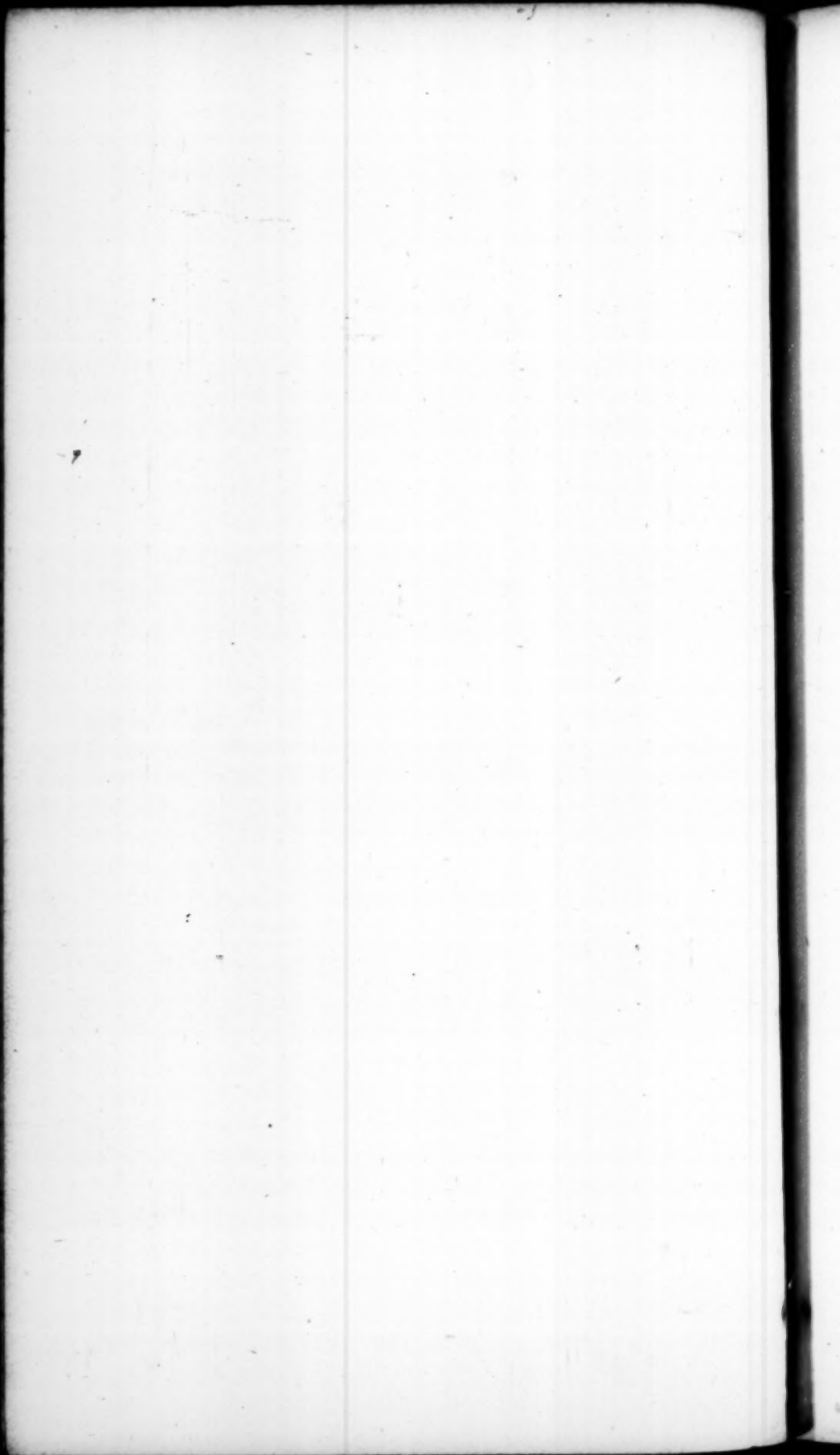
THE END OF THE FIFTH BOOK.

ALLUSIONS TO THE CLASSICS.

B O O K V.

Ver.

7. *Æn.* VIII. 456. Evandrum ex humili tecto.
49. Ennius in Cic. Errare videbar, tardâque.
56. *Æn.* I. 403. Ambrosiæque comæ divinum.
93. *Sil. Ital.* III. 216. Promissa evolvit fomni.
166. *Iliad* XXII. 318. Εσπῆρος ος καλλιστος.
173. *Met.* II. 114. Cœli statione novissimus exit.
Georg. II. 400. *Æternum* frangenda bidentibus.
205. Plato. Ζευ βασιλευ τα μεν εσθλα.
216. *Hor. Epod.* II. 9. Altas maritat populos.
254. *Iliad* V. 749. Αυτομαται δ' πυλαι.
266. *Æn.* IV. 253. Hinc toto præceps fe.
285. *Iliad* XXIV. 339. Ως εφατ' υδ'.
Æn. IV. 238. Dixerat; ille patris.
288. *Ecl.* VI. Utque viro Phæbi chorus.
356. *Æn.* X. 314. Tunicam squalentem auro.
357. Georg. II. 463. Nec varios inhiant.
394. Georg. II. 5. Pampineo gravidus autumnno.
421. Georg. I. 83. Nec nulla interea est inarata.
445. Georg. II. 528. Socii cratera coronant.
451. *Æn.* I. 216. Postquam exempta fames.
557. *Hor. Od.* II. XIII. 29. Sacro digna silentio.
563. *Æn.* II. 3. Infandum regina jubes.
583. *Virg. Ecl.* IV. 5. Magnus ab integro.
633. *Iliad* XIX. 38. Αμβροσιν και νεκταρ.
647. *Iliad* II. 1. Αλλοι μεν ρα θεοι ευδον.
673. *Iliad* II. 23. Ευδεις Ατρεος υιε.
702. *Æn.* II. 98. Spargere voces ambiguas.
708. *Æn.* VIII. 589. Qualis ubi Oceani.



THE
SIXTH BOOK
OF
PARADISE LOST.

THE ARGUMENT.

Raphael continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight describ'd: Satan and his Powers retire under night: He calls a council, invents devilish engines, which in the second day's fight put Michael and his Angels to some disorder; but they at length pulling up mountains overwhelm'd both the force and machines of Satan: Yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved the glory of that victory: He in the power of his Father coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them unable to resist towards the wall of Heaven; which opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep: Messiah returns with triumph to his Father.



PARADISE LOST.

BOOK VI.

ALL night the dreadful Angel unpursued
Through Heav'n's wide champain held his
way; 'till morn,

Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light. There is a cave
Within the mount of God, fast by his throne, 5
Where light and darkness in perpetual round
Lodge and dislodge by turns, which makes through
Heaven

Grateful vicissitude, like day and night;
Light issues forth, and at the other door
Obsequious darkness enters, till her hour 10
To veil the Heav'n, though darkness there might well
Seem twilight here: and now went forth the morn
Such as in highest Heav'n, array'd in gold
Empyreal; from before her vanish'd night,
Shot through with orient beams; when all the plain
Cover'd with thick embattl'd squadrons bright, 16
Chariots and flaming arms, and fiery steeds
Reflecting blaze on blaze, first met his view:
War he perceiv'd, war in procinct, and found
Already known what he for news had thought 20
To have reported: gladly then he mix'd
Among those friendly Pow'rs, who him receiv'd
With joy and acclamations loud, that one,
That of so many myriads fall'n, yet one

5. Exod. xviii. 5.—The mount of God.

Return'd not lost : On to the sacred hill 25
 They led him high applauded, and present
 Before the seat supreme ; from whence a voice
 From midst a golden cloud thus mild was heard.
 Servant of God, well done, well hast thou fought
 The better fight, who single hast maintain'd 30
 Against revolted multitudes the cause
 Of truth, in word mightier than they in arms ;
 And for the testimony' of truth hast borne
 Universal reproach, far worse to bear
 Than violence ; for this was all thy care 35
 To stand approv'd in sight of God, though worlds
 Judg'd thee perverse : the easier conquest now
 Remains thee, aided by this host of friends,
 Back on thy foes more glorious to return
 Than scorn'd thou didst depart, and to subdue 40
 By force, who reason for their law refuse,
 Right reason for their law, and for their king
 Messiah, who by right of merit reigns.
 Go Michael of celestial armies prince,
 And thou in military prowess next 45
 Gabriel, lead forth to battle these my sons
 Invincible, lead forth my armed Saints
 By thousands and by millions rang'd for fight,
 Equal in number to that Godless crew
 Rebellious ; them with fire and hostile arms 50
 Fearless assault, and to the brow of Heaven
 Pursuing drive them out from God and bliss
 Into their place of punishment, the gulf
 Of Tartarus, which ready opens wide
 His fiery Chaos to receive their fall. 55

27. Matt. xvii. 5. Behold a voice out of the cloud.

29. Matt. xxv. 23. Well done, good and faithful servant.

— 1 Tim. vi. 12. Fight the good fight.

33. John, xviii. 37. To this end was I born, and for this

cause came I into the world, that I should bear witness unto the truth.

34. Ps. lxxix. 9. The reproaches of them that reproach'd thee are fallen upon me.

36. 2 Tim. ii. 15. Study to shew thyself approved unto God.

So

So spake the sov'reign voice, and clouds began
 To darken all the hill, and smoke to roll
 In dusky wreaths, reluctant flames, the sign
 Of wrath awak'd; nor with less dread the loud
 Ethereal trumpet from on high 'gan blow: 60
 At which command the Powers militant,
 That stood for Heav'n, in mighty quadrate join'd
 Of union irresistible, mov'd on
 In silence their bright legions, to the found
 Of instrumental harmony, that breath'd 65
 Heroic ardour to advent'rous deeds
 Under their God-like leaders, in the cause
 Of God and his Messiah. On they move
 Indissolubly firm; nor obvious hill, 69
 Nor strait'ning vale, nor wood, nor stream divides
 Their perfect ranks; for high above the ground
 Their march was, and the passive air upbore
 Their nimble tread; as when the total kind
 Of birds, in orderly array on wing,
 Came summon'd over Eden to receive 75
 Their names of thee; so over many a tract
 Of Heav'n they march'd, and many a province wide
 Tenfold the length of this terrene: at last
 Far in th' horizon to the north appear'd
 From skirt to skirt a fiery region, stretch'd 80
 In battailous aspect, and nearer view
 Bristled with upright beams innumerable
 Of rigid spears, and helmets throng'd, and shields
 Various, with boastful argument portray'd,
 The banded Pow'rs of Satan hasting on 85
 With furious expedition; for they ween'd
 That self-same day by fight, or by surprize,

56. Exod. xix. 16, 18. On the third day in the morning, there were thunders and lightnings, and a thick cloud upon the mount—And mount Sinai was altogether on a smoke, be-

cause Jehovah descended upon it in fire.

59. Exod. xix. 19.—The voice of the trumpet sounded long, and waxed louder and louder.

To win the mount of God, and on his throne
 To set the envier of his state, the proud
 Aspirer, but their thoughts prov'd fond and vain 90
 In the mid way : though strange to us it seem'd
 At first, that Angel should with Angel war,
 And in fierce hosting meet, who wont to meet
 So oft in festivals of joy and love
 Unanimous, as sons of one great fire 95
 Hymning th' eternal Father : but the shout
 Of battle now began, and rushing sound
 Of onset ended soon each milder thought.
 High in the midst exalted as a God
 Th' Apostate in his sun-bright chariot sat, 100
 Idol of majesty divine, inclos'd
 With flaming Cherubim and golden shields;
 Then lighted from his gorgeous throne, for now
 'Twixt host and host but narrow space was left,
 A dreadful interval, and front to front 105
 Presented stood in terrible array
 Of hideous length : before the cloudy van,
 On the rough edge of battle ere it join'd,
 Satan with vast and haughty strides advanc'd
 Came tow'ring, arm'd in adamant and gold : 110
 Abdiel that sight indur'd not, where he stood
 Among the mightiest, bent on highest deeds,
 And thus his own undaunted heart explores.
 O Heav'n ! that such resemblance of the Highest
 Should yet remain, where faith and reäly 115
 Remain not : wherefore should not strength and might
 There fail where virtue fails, or weakest prove
 Where boldest, though to fight unconquerable?
 His puissance, trusting in th' Almighty's aid,
 I mean to try, whose reason I have try'd 120
 Unsound and false ; nor is it ought but just,
 That he who in debate of truth hath won,
 Should win in arms, in both disputes alike

89. ~ 1 Tim. iii. 6. Left being lifted up with pride, he fall into the condemnation of the devil.

Victor;

Victor ; though brutish that contest and foul,
When reason hath to deal with force, yet so 125
Most reason is that reason overcome.

So pondering, and from his armed peers
Forth stepping opposite, half way he met
His daring foe, at this prevention more
Incens'd, and thus securely him defy'd. 130

Proud, art thou met? thy hope was to have reach'd
The height of thy aspiring unoppos'd,
The throne of God unguarded, and his side
Abandon'd at the terror of thy power
Or potent tongue: fool, not to think how vain 135
Against the Omnipotent to rise in arms;
Who out of smallest things could without end
Have rais'd incessant armies to defeat
Thy folly; or with solitary hand
Reaching beyond all limit, at one blow 140
Unaided could have finish'd thee, and whelm'd
Thy legions under darkness: but thou see'st
All are not of thy train; there be who faith
Prefer, and piety to God, though then
To thee not visible, when I alone 145
Seem'd in thy world erroneous to dissent
From all: my sect thou see'st; now learn too late
How few sometimes may know, when thousands err.

Whom the grand foe with scornful eye askance
Thus answer'd. Ill for thee, but in wish'd hour 150
Of my revenge, first sought for thou return'st
From flight, seditious Angel, to receive
Thy merited reward, the first assay
Of this right hand provok'd, since first that tongue
Inspir'd with contradiction, durst oppose 155
A third part of the Gods, in synod met
Their deities to assert, who while they feel
Vigour divine within them, can allow
Omnipotence to none. But well thou com'st

135. Prov. xiv. 16. A fool
rageth, and is confident.

137. See Exod. viii. As was
done to Pharaoh.

Before thy fellows, ambitious to win 160
 From me some plume, that thy success may show
 Destruction to the rest: this pause between
 (Unanswer'd lest thou boast) to let thee know;
 At first I thought that Liberty and Heaven
 To heav'nly souls had been all one; but now 165
 I see that most through sloth had rather serve,
 Minist'ring Spi'rits, train'd up in feast and song;
 Such hast thou arm'd, the minstrelsy of Heaven,
 Servility with freedom to contend,
 As both their deeds compar'd this day shall prove. 170

To whom in brief thus Abdiel stern reply'd.
 Apostate, still thou err'st, nor end wilt find
 Of erring, from the path of truth remote:
 Unjustly thou deprav'st it with the name
 Of servitude to serve whom God ordains, 175
 Or Nature; God and Nature bid the same,
 When he who rules is worthiest, and excels
 Them whom he governs. This is servitude,
 To serve th' unwise, or him who hath rebell'd
 Against his worthier, as thine now serve thee, 180
 Thyself not free, but to thyself inthrall'd;
 Yet lewdly dar'st our minist'ring upbraid.
 Reign thou in Hell thy kingdom; let me serve
 In Heav'n God ever blest, and his divine
 Behests obey, worthiest to be obey'd; 185
 Yet chains in Hell, not realms expect: mean while
 From me return'd, as erst thou saidst, from flight,
 This greeting on thy impious crest receive.

So say'ing, a noble stroke he lifted high,
 Which hung not, but so swift with tempest fell 190
 On the proud crest of Satan, that no sight,
 Nor motion of swift thought, less could his shield
 Such ruin intercept: ten paces huge
 He back recoil'd; the tenth on bended knee

167. Heb. i. 14. Are they of truth.
 not all ministering spirits?

183. Rev. xxii. 3. His ser-

173. Ps. cxix. 30. The way vants shall serve him.

His massy spear upstay'd; as if on earth 195
 Winds under ground, or waters forcing way
 Sidelong had push'd a mountain from his seat
 Half sunk with all his pines. Amazement seiz'd
 The rebel Thrones, but greater rage to see
 Thus foil'd their mightiest; ours joy fill'd, and shout,
 Prefage of victory, and fierce desire 201
 Of battle: whereat Michaël bid sound
 Th' Arch-Angel trumpet; through the vast of Heaven
 It sounded, and the faithful armies rung
 Hosanna to the High'est: nor stood at gaze 205
 The adverse legions, nor less hideous join'd
 The horrid shock: now storming fury rose,
 And clamour such as heard in Heav'n till now
 Was never; arms on armour clashing bray'd
 Horrible discord, and the madding wheels 210
 Of brazen chariots rag'd; dire was the noise
 Of conflict; over head the dismal hiss
 Of fiery darts in flaming volleys flew,
 And flying vaulted either host with fire.
 So under fiery cope together rush'd 215
 Both battles main, with ruinous assault
 And inextinguishable rage; all Heaven
 Resounded, and had Earth been then, all Earth
 Had to her centre shook. What wonder? when
 Millions of fierce encount'ring Angels fought 220
 On either side, the least of whom could wield
 These elements, and arm him with the force
 Of all their regions: how much more of power
 Army' against army numberless to raise
 Dreadful combustion warring, and disturb, 225
 Though not destroy, their happy native seat;
 Had not th' eternal King omnipotent
 From his strong hold of Heav'n high' over-rul'd
 And limited their might; though number'd such

205. Matt. xxi. 9. Hosanna of angels.
in the highest.

227. Tim. i. 17. The King

206. Matt. xxvi. 53. Legions eternal.

As each divided legion might have seem'd 230
 A numerous host, in strength each armed hand
 A legion, led in fight yet leader seem'd
 Each warrior single as in chief, expert
 When to advance, or stand, or turn the sway
 Of battle, open when, and when to close 235
 The ridges of grim war : no thought of flight,
 None of retreat, no unbecoming deed
 That argued fear : each on himself rely'd,
 As only in his arm the moment lay
 Of victory : deeds of eternal fame 240
 Were done, but infinite ; for wide was spread
 That war and various, sometimes on firm ground
 A standing fight, then soaring on main wing
 Tormented all the air ; all air seem'd then
 Conflicting fire : long time in even scale 245
 The battle hung ; till Satan, who that day
 Prodigious pow'r had shown, and met in arms
 No equal, ranging through the dire attack
 Of fighting Seraphim confus'd, at length 249
 Saw where the sword of Michael smote, and fell'd
 Squadrons at once ; with huge two-handed sway
 Brandish'd aloft the horrid edge came down
 Wide wasting ; such destruction to withstand
 He halted, and oppos'd the rocky orb
 Of tenfold adamant, his ample shield, 255
 A vast circumference : At his approach
 The great Arch-Angel from his warlike toil
 Surceas'd, and glad as hoping here to end
 Intestine war in Heav'n, th' arch-foe subdu'd
 Or captive dragg'd in chains, with hostile frown 260
 And visage all inflam'd first thus began.

Author of evil, unknown till thy revolt,
 Unnam'd in Heav'n, now plenteous, as thou seest
 These acts of hateful strife, hateful to all,

245. Rev. xii. 7. There dragon ; and the dragon fought
 was war in heaven ; Michael and his angels,
 and his angels fought against the

Though

Book VI. PARADISE LOST. 171

Though heaviest by just measure on thyself 265
 And thy adherents : how hast thou disturb'd
 Heav'n's blessed peace, and into nature brought
 Misery, uncreated till the crime
 Of thy rebellion ? how hast thou instill'd
 Thy malice into thousands, once upright 270
 And faithful, now prov'd false ? But think not here
 To trouble holy rest ; Heav'n casts thee out
 From all her confines. Heav'n the seat of bliss
 Brooks not the works of violence and war.
 Hence then, and evil go with thee along, 275
 Thy offspring, to the place of evil, Hell,
 Thou and thy wicked crew ; there mingle broils,
 Ere this avenging sword begin thy doom,
 Or some more sudden vengeance wing'd from God
 Precipitate thee with augmented pain. 280

So spake the prince of Angels ; to whom thus
 The Adversary. Nor think thou with wind
 Of airy threats to awe whom yet with deeds
 Thou canst not. Hast thou turn'd the least of these
 'To flight, or if to fall, but that they rise 285
 Unvanquish'd, easier to transact with me
 That thou shouldst hope, imperious, and with threats
 To chase me hence ? err not that so shall end
 The strife which thou call'st evil, but we style
 The strife of glory ; which we mean to win, 290
 Or turn this Heav'n itself into the Hell
 Thou fablest, here however to dwell free,
 If not to reign : mean while thy utmost force,
 And join him nam'd Almighty to thy aid,
 I fly not, but have sought thee far and nigh. 295

They ended parle, and both address'd for fight
 Unspeakable ; for who, though with the tongue
 Of Angels, can relate, or to what things
 Liken on earth conspicuous, that may lift
 Human imagination to such height 300

297. 1 Cor. xiii. 1. The tongue of angels.

Of Godlike pow'r; for likest Gods they seem'd,
 Stood they or mov'd, in stature, motion, arms,
 Fit to decide the empire of great Heaven.
 Now wav'd their fiery swords, and in the air
 Made horrid circles; two broad suns their shields 305
 Blaz'd opposite, while expectation stood
 In horror; from each hand with speed retir'd,
 Where erst was thickest fight, th' angelic throng,
 And left large field, unsafe within the wind
 Of such commotion; such as, to set forth 310
 Great things by small, if nature's concord broke,
 Among the constellations war were sprung,
 Two planets rushing from aspect malign
 Of fiercest opposition in mid-sky
 Should combat, and their jarring spheres confound.
 Together both with next to' almighty arm 316
 Uplifted imminent, one stroke they aim'd
 That might determine, and not need repeat,
 As not of pow'r at once; nor odds appear'd
 In might or swift prevention: but the sword 320
 Of Michael from the armoury of God
 Was giv'n him temper'd so, that neither keen
 Nor solid might resist that edge: it met
 The sword of Satan with steep force to smite
 Descending, and in half cut sheer; nor stay'd, 325
 But with swift wheel reverse, deep ent'ring shar'd
 All his right side: then Satan first knew pain,
 And writh'd him to and fro convolv'd; so sore
 The griding sword with discontinuous wound
 Pass'd through him: but th' ethereal substance clos'd,
 Not long divisible; and from the gash 331
 A stream of necta'rous humour issuing flow'd
 Sanguine, such as celestial Spi'rits may bleed,
 And all his armour stain'd ere while so bright.
 Forthwith on all sides to his aid was run 335
 By Angels many' and strong, who interpos'd

321. Jer. l. 25. Jehovah hath opened his armoury.

Defence, while others bore him on their shields
 Back to his chariot, where it stood retir'd
 From off the files of war; there they him laid
 Gnashing for anguish and despite and shame, 340
 To find himself not matchless, and his pride
 Humbled by such rebuke, so far beneath
 His confidence to equal God in power.

Yet soon he heal'd; for Spi'rits that live throughout
 Vital in every part, not as frail man 345
 In entrails, heart or head, liver or reins,
 Cannot but by annihilating die;

Nor in their liquid texture mortal wound
 Receive, no more than can the fluid air:
 All heart they live, all head, all eye, all ear, 350
 All intellect, all sense: and as they please,
 They limb themselves, and colour, shape or size
 Assume, as likes them best, condense or rare.

Mean while in other parts like deeds deserv'd
 Memorial, where the might of Gabriel fought, 355
 And with fierce ensigns pierc'd the deep array
 Of Moloch furious king; who him defy'd,
 And at his chariot-wheels to drag him bound
 Threaten'd, nor from the Holy One of Heaven
 Refrain'd his tongue blasphemous; but anon 360

Down cloven to the waist, with shatter'd arms
 And uncouth pain fled bellowing. On each wing
 Uriel and Raphaël his vaunting foe,
 Though huge, and in a rock of diamond arm'd,
 Vanquish'd Adramelech, and Asmadai, 365

Two potent Thrones, that to be less than Gods
 Disdain'd, but meaner thoughts learn'd in their flight,
 Mangled with ghastly wounds through plate and mail.
 Nor stood unmindful Abdiel to annoy
 The atheist crew, but with redoubled blow 370

359. 2 Kings, xix. 22. Blasphemed the Holy One. be equal? saith the Holy One.

— If. xl. 25. To whom then will ye liken me, or shall I 365. 2 Kings, xvii. 31. And the Sepharvites burnt their children in the fire to Adramelech.

Ariel and Arioch, and the violence
 Of Ramiel scorch'd and blasted overthrew.
 I might relate of thousands, and their names
 Eternize here on earth; but those elect
 Angels, contented with their fame in Heaven, 375
 Seek not the praise of men: the other sort,
 In might though wond'rous and in acts of war,
 Nor of renown less eager, yet by doom
 Cancel'd from Heav'n and sacred memory,
 Nameless in dark oblivion let them dwell. 380
 For strength from truth divided and from just,
 Illaudable, nought merits but dispraise
 And ignominy, yet to glory' aspires
 Vain glorious, and through infamy seeks fame:
 Therefore eternal silence be their doom. 385
 And now their mightiest quell'd, the battle swerv'd,
 With many an inroad gor'd; deformed rout
 Enter'd, and foul disorder: all the ground
 With shiver'd armour strown, and on a heap
 Chariot and charioteer lay overturn'd, 390
 And fiery foaming steeds; what flood, recoil'd
 O'er-wearied, through the faint Satanic host
 Defensive scarce, or with pale fear surpris'd,
 Then first with fear surpris'd and sense of pain,
 Fled ignominious, to such evil brought 395
 By sin of disobedience, till that hour
 Not liable to fear or flight or pain.
 Far otherwise th' inviolable Saints
 In cubic phalanx firm advanc'd entire,
 Invulnerable, impenetrably arm'd; 400
 Such high advantages their innocence
 Gave them above their foes, not to have fin'd,
 Not to have disobey'd; in fight they stood
 Unwearied, unobnoxious to be pain'd 404

380. If. xxvi. 14. Thou hast destroyed them, and made all their memory to perish. memory of the just is blessed: but the name of the wicked shall rot.

— Prov. x. 7. The me-

Bywound, though from their place by violence mov'd.

Now night her course began, and over Heaven

Inducing darkness, grateful truce impos'd,

And silence on the odious din of war:

Under her cloudy covert both retir'd,

Victor and vanquish'd, on the foughten field 410

Michael and his Angels prevalent

Incamping, plac'd in guard their watches round,

Cherubic waving fires: on th' other part

Satan with his rebellious disappear'd,

Far in the dark dislodg'd; and void of rest, 415

His potentates to council call'd by night;

And in the midst thus undismay'd began.

O now in danger try'd, now known in arms

Not to be overpow'r'd, Companions dear,

Found worthy not of liberty alone, 420

Too mean pretence, but what we more affect,

Honour, dominion, glory, and renown;

Who have sustain'd one day in doubtful fight

(And if one day, why not eternal days?)

What Heaven's Lord had pow'rfullest to send 425

Against us from about his throne, and judg'd

Sufficient to subdue us to his will,

But proves not so: then fallible, it seems,

Of future we may deem him, though till now

Omniscient thought. True is, less firmly arm'd, 430

Some disadvantage we endur'd and pain,

Till now not known, but known as soon contemn'd;

Since now we find this our empyreal form

Incapable of mortal injury,

Imperishable, and though pierc'd with wound, 435

Soon closing, and by native vigour heal'd.

Of evil then so small as easy think

The remedy; perhaps more valid arms,

422. Matt. vi. 13. Thine is and honour, and glory, and the kingdom, and the power, power, be unto him that sitteth and the glory. upon the throne, and unto the

— Rev. v. 13. Blessing, Lamb for ever and ever.

Weapons more violent, when next we meet,
 May serve to better us, and worfe our foes, 440
 Or equal what between us made the odds,
 In nature none : if other hidden cause
 Left them superior, while we can preserve
 Unhurt our minds and understanding sound,
 Due search and consultation will disclose. 445

He sat ; and in th' assembly next upstood
 Nifroch, of Principalities the prime ;
 As one he stood escap'd from cruel fight,
 Sore toil'd, his riven arms to havoc hewn,
 And cloudy in aspect thus answering spake. 450
 Deliverer from new lords, leader to free
 Enjoyment of our right as Gods ; yet hard
 For Gods, and too unequal work we find,
 Against unequal arms to fight in pain,
 Against unpain'd, impassive ; from which evil 455
 Ruin must needs ensue ; for what avails
 Valour or strength, though matchless, quell'd with pain
 Which all subdues, and makes remiss the hands
 Of mightiest ? Sense of pleasure we may well
 Spare out of life perhaps, and not repine, 460
 But live content, which is the calmest life :
 But pain is perfect misery, the worst
 Of evils, and excessive, overturns
 All patience. He who therefore can invent
 With what more forcible we may offend 465
 Our yet unwounded enemies, or arm
 Ourselves with like defence, to me deserves
 No less than for deliverance what we owe.

Whereto with look compos'd Satan reply'd.
 Not uninvented that, which thou aright 470
 Believ'd so main to our success, I bring.
 Which of us who beholds the bright surface

443. Ps. xcvi. 10. Jehovah the king of Assyria was worship-
 preserveth the souls of his ping in the house of Nifroch his
 saints. god—his sons smote him with

447. 2 Kings, xix. 37. As the sword.

Of this ethereous mould whereon we stand,
This continent of spacious Heav'n, adorn'd
With plant, fruit, flow'r ambrosial, gems and gold;
Whose eye so superficially surveys 476
These things, as not to mind from whence they grow
Deep under ground, materials dark and crude,
Of spiritous and fiery spume, till touch'd
With Heaven's ray, and temper'd they shoot forth
So beauteous, opening to the ambient light? 481
These in their dark nativity the deep
Shall yield us pregnant with infernal flame;
Which into hollow engines long and round
Thick ramm'd, at th' other bore with touch of fire
Dilated and infuriate, shall send forth 486
From far with thund'ring noise among our foes
Such implements of mischief, as shall dash
To pieces, and o'erwhelm whatever stands
Adverse, that they shall fear we have disarm'd 490
The Thund'rer of his only dreaded bolt.
Nor long shall be our labour; yet ere dawn,
Effect shall end our wish. Mean while revive;
Abandon fear; to strength and counsel join'd
Think nothing hard, much less to be despair'd. 495
He ended, and his words their drooping cheer
Enlighten'd, and their languish'd hope reviv'd.
Th' invention all admir'd, and each, how he
To be th' inventor miss'd; so easy' it seem'd
Once found, which yet unfound most would have
thought 500
Impossible; yet haply of thy race
In future days, if malice should abound,
Some one intent on mischief, or inspir'd
With devilish machination, might devise
Like instrument to plague the sons of men 505
For sin, on war and mutual slaughter bent.
Forthwith from counsel to the work they flew;
None arguing stood; innumerable hands
Were ready; in a moment up they turn'd

Wide the celestial soil, and saw beneath 510
 Th' originals of nature in their crude
 Conception; sulphurous and nitrous foam
 They found, they mingled, and with subtle art,
 + Concocted and adust they reduc'd
 To blackest grain, and into store convey'd: 515
 Part hidden veins digg'd up (nor hath this earth
 Entrails unlike) of mineral and stone,
 Whereof to found their engines and their balls
 Of missive ruin; part incentive reed
 Provide, pernicious with one touch to fire. 520
 So all ere day-spring, under conscious night,
 Secret they finish'd, and in order set,
 With silent circumspection unespied.

Now when fair morn orient in Heav'n appear'd,
 Up rose the victor Angels, and to arms 525
 The matin trumpet sung: in arms they stood
 Of golden panoply, refulgent host,
 Soon banded; others from the dawning hills
 Look'd round, and scouts each coast light-armed scour,
 Each quarter to descry the distant foe, 530
 Where lodg'd, or whither fled, or if for fight,
 In motion or in halt: him soon they met
 Under spread ensigns moving nigh, in flow
 But firm battalion; back with speediest sail
 Zophiel, of Cherubim the swiftest wing, 535
 Came fly'ing, and in mid-air aloud thus cry'd.

Arm, Warriors, arm for fight; the foe at hand,
 Whom fled we thought, will save us long pursuit
 This day; fear not his flight; so thick a cloud
 He comes, and settled in his face I see 540
 Sad resolution and secure: let each
 His adamantine coat gird well, and each
 Fit well his helm, gripe fast his orb'd shield,
 Borne ev'n or high; for this day will pour down,
 If I conjecture ought, no drizzling shower, 545

527. Eph. vi. 11. Put on the panoply of God.

But rattling storm of arrows barb'd with fire.

So warn'd he them aware themselves, and soon
In order, quit of all impediment;
Instant without disturb they took alarm,
And onward mov'd embattl'd: when behold 550
Not distant far with heavy pace the foe
Approaching gross and huge, in hollow cube
Training his devilish enginry, impal'd
On every side with shadowing squadrons deep,
To hide the fraud. At interview both stood 555
A while; but suddenly at head appear'd
Satan, and thus was heard commanding loud.

Vanguard, to right and left the front unfold;
That all may see who hate us, how we seek
Peace and composure, and with open breast 560
Stand ready to receive them, if they like
Our overture, and turn not back perverse;
But that I doubt; however witness Heaven,
Heav'n witness thou anon, while we discharge
Freely our part; ye who appointed stand, 565
Do as you have in charge, and briefly touch
What we propound, and loud that all may hear.

So scoffing in ambiguous words, he scarce
Had ended; when to right and left the front
Divided, and to either flank retir'd: 570
Which to our eyes discover'd, new and strange,
A triple mounted row of pillars laid
On wheels (for like to pillars most they seem'd,
Or hollow'd bodies made of oak or fir, 574
With branches lopt, in wood or mountain fell'd)

564. Prov. xxi. 24. Proud and haughty scorner is his name, who dealeth in proud wrath.

568. This punning scene has been much censured. Yet it should be considered that there is a great difference betwixt the delicacy of Attic wit, and the proud malignant scoffing of de-

vils. Good-humour and pleasantry do not agree with the character of Satan. And when Belial imitates him in ver. 621, where the raillery is so coarse, is it not just that his malice and impiety should be represented greater than his wit?

Brass, iron, stony mould, had not their mouths
 With hideous orifice gap'd on us wide,
 Portending hollow truce : at each behind
 A Seraph stood, and in his hand a reed
 Stood waving tipt with fire : while we suspense 580
 Collected stood within our thoughts amus'd,
 Not long, for sudden all at once their reeds
 Put forth, and to a narrow vent apply'd
 With nicest touch. Immediate in a flame, 584
 But soon obscur'd with smoke, all Heav'n appear'd,
 From those deep-throated engines belch'd, whose roar
 Imbowel'd with outrageous noise the air,
 And all her entrails tore, disgorging foul
 Their devilish glut, chain'd thunderbolts and hail
 Of iron globes ; which on the victor host 590
 Levell'd, with such impetuous fury smote,
 That whom they hit, none on their feet might stand,
 Though standing else as rocks, but down they fell
 By thousands, Angel on Arch-Angel roll'd ;
 The sooner for their arms ; unarm'd they might 595
 Have easily as Spi'rits evaded swift
 By quick contraction or remove ; but now
 Foul dissipation follow'd and forc'd rout ;
 Nor serv'd it to relax their ferried files.
 What should they do ? if on they rush'd, repulse 600
 Repeated, and indecent overthrow
 Doubled, would render them yet more despis'd,
 And to their foes a laughter ; for in view
 Stood rank'd of Seraphim another row,
 In posture to displode their second tire 605
 Of thunder : back defeated to return
 They worse abhorr'd. Satan beheld their plight,
 And to his mates thus in derision call'd.

O Friends ; why come not on these victors proud ?
 Ere while they fierce were coming ; and when we

608. Matt. ix. 24. They — They reviled him — and
 laughed him to scorn. mocking — said, He saved

— Matt. xxvii. 39, 41, 42. others, himself he cannot save.

To entertain them fair with open front 611
 And breast (what could we more?) propounded terms
 Of composition, straight they chang'd their minds,
 Flew off, and into strange vagaries fell,
 As they would dance; yet for a dance they seem'd
 Somewhat extravagant and wild, perhaps 616
 For joy of offer'd peace: but I suppose,
 If our proposals once again were heard,
 We should compel them to a quick result.

To whom thus Belial in like gamesome mood. 620
 Leader, the terms we sent were terms of weight,
 Of hard contents, and full of force urg'd home.
 Such as we might perceive amus'd them all,
 And stumbled many; who receives them right,
 Had need from head to foot well understand; 625
 Not understood, this gift they have besides,
 They show us when our foes walk not upright.

So they among themselves in pleasant vein
 Stood scoffing, heighten'd in their thoughts beyond
 All doubt of victory; eternal might 630
 To match with their inventions they presum'd
 So easy', and of his thunder made a scorn,
 And all his host derided, while they stood
 A while in trouble: but they stood not long;
 Rage prompted them at length, and found them arms
 Against such hellish mischief fit to' oppose. 636
 Forthwith (behold the excellence, the power,
 Which God hath in his mighty Angels plac'd)
 Their arms away they threw, and to the hills
 (For earth hath this variety from Heaven 640
 Of pleasure situate in hill and dale)
 Light as the lightning glimpse they ran, they flew;
 From their foundations loos'ning to and fro
 They pluck'd the seated hills with all their load,
 Rocks, waters, woods, and by the shaggy tops 645

627. Prov. ii. 7. He is a
 buckler to them that walk up-
 rightly.

638. Ps. ciii. 20. Bless the
 Lord, ye his angels, that excel
 in strength.

Uplifting bore them in their hands : Amaze,
 Be sure, and terror seiz'd the rebel host,
 When coming towards them so dread they saw
 The bottom of the mountains upward turn'd;
 Till on those curfed engines triple-row 650
 They saw them whelm'd, and all their confidence
 Under the weight of mountains buried deep;
 Themselves invaded next, and on their heads
 Main promontories flung, which in the air 654
 Came shadowing, and oppress'd whole legions arm'd;
 Their armour help'd their harm, crush'd in and bruis'd
 Into their substance pent, which wrought them pain
 Implacable, and many a dolorous groan,
 Long struggling underneath, ere they could wind
 Out of such pris'on, though Spi'rits of purest light,
 Purest at first, now gross by sinning grown. 661
 The rest in imitation to like arms
 Betook them, and the neighb'ring hills uptore;
 So hills amid the air encounter'd hills
 Hurl'd to and fro with jaculation dire, 665
 That under ground they fought in dismal shade;
 Infernal noise; war seem'd a civil game
 To this uproar; horrid confusion heap'd
 Upon confusion rose: and now all Heaven
 Had gone to wrack, with ruin overspread; 670
 Had not th' almighty Father, where he sits
 Shrin'd in his sanctuary of Heav'n secure,
 Consulting on the sum of things, foreseen
 This tumult, and permitted all, advis'd:
 That his great purpose he might so fulfil, 675
 To honour his anointed Son aveng'd
 Upon his enemies, and to declare
 All pow'r on him transferr'd: whence to his Son
 Th' assessor of his throne he thus began.
 Effulgence of my glory, Son belov'd, 680
 Son in whose face invifible is beheld

678. Matt. xxviii. 18. All
 power is given to me in heaven
 and in earth,

681. Col. i. 15. Who is the
 image of the invifible God.
 Vifibly,

Visibly, what by deity I am,
 And in whose hand what by decree I do,
 Second Omnipotence, two days are past,
 Two days, as we compute the days of Heaven, 685
 Since Michael and his Pow'rs went forth to tame
 These disobedient: sore hath been their fight,
 As likeliest was, when two such foes met arm'd;
 For to themselves I left them, and thou know'st
 Equal in their creation they were form'd, 690
 Save what sin hath impair'd, which yet hath wrought
 Insensibly, for I suspend their doom;
 Whence in perpetual fight they needs must last
 Endless, and no solution will be found:
 War wearied hath perform'd what war can do, 695
 And to disorder'd rage let loose the reins,
 With mountains as with weapons arm'd, which makes
 Wild work in Heav'n, and dange'rous to the main.
 Two days are therefore past, the third is thine;
 For thee I have ordain'd it, and thus far 700
 Have suffer'd, that the glory may be thine
 Of ending this great war, since none but Thou
 Can end it. Into thee such virtue' and grace
 Immense I have transfus'd, that all may know
 In Heav'n and Hell thy pow'r above compare; 705
 And this perverse commotion govern'd thus,
 To manifest thee worthiest to be Heir
 Of all things, to be Heir and to be King
 By sacred unction, thy deserved right.
 Go then thou Mightiest in thy Father's might, 710
 Ascend my chariot, guide the rapid wheels
 That shake Heav'n's basis, bring forth all my war,
 My bow and thunder, my almighty arms
 Gird on, and sword upon thy puissant thigh;

Pursue

707. Heb. i. 2. Heir of all things. hath anointed thee with the oil of gladness above thy fellows.

709. Ps. xlv. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, 714. Ps. xlv. 3, 4, 5. Gird thy sword upon thy thigh, O most mighty, with thy glory and

Pursue these sons of darkness, drive them out 715
 From all Heav'n's bounds into the utter deep:
 There let them learn, as likes them, to despise
 God and Messiah his anointed king.

He said, and on his Son with rays direct
 Shone full; he all his Father full express'd 720
 Ineffably into his face receiv'd;
 And thus the filial Godhead answering spake.

O Father, O Supreme of heav'nly Thrones,
 First, Highest, Holiest, Best, thou always seek'st
 To glorify thy Son, I always thee, 725
 As is most just; this I my glory' account,
 My exaltation, and my whole delight,
 That thou in me well pleas'd, declar'st thy will
 Fulfill'd, which to fulfil is all my bliss.

Sceptre and pow'r, thy giving, I assume, 730
 And gladlier shall resign, when in the end
 Thou shalt be all in all, and I in thee
 For ever, and in me all whom thou lov'st:

and thy majesty. And in thy
 majesty ride prosperously, be-
 cause of truth and meekness,
 and righteousness; and thy right
 hand shall teach thee terrible
 things. Thine arrows are sharp
 in the heart of the king's ene-
 mies—they fall under thee.

725. John, xii. 28. Father,
 glorify thy name. Then came
 there a voice from heaven, say-
 ing, I have both glorified it, and
 will glorify it again.

— John, xvii. 1, 4. Father
 —glorify thy Son, that thy Son
 also may glorify thee.—I have
 glorified thee on the earth: I
 have finished the work which
 thou gavest me to do.

728. Matt. iii. 17. This is
 my beloved Son, in whom I am
 well pleased.

729. John, iv. 34. My meat
 is to do the will of him that sent
 me.

— John, v. 30. I seek not
 my own will, but the will of
 the Father who hath sent me.

732. 1 Cor. xv. 24, 28.
 When he shall have delivered up
 the kingdom to God, even the
 Father, &c.—That God may be
 all in all.

— John, xvii. 21, 23. That
 they all may be one: as thou,
 Father, art in me, and I in thee,
 that they also may be one in us:
 that the world may believe that
 thou hast sent me.—I in them,
 and thou in me, that they may
 be made perfect in one, and that
 the world may know that thou
 hast sent me, and hast loved
 them, as thou hast loved me.

But

But whom thou hat'st, I hate, and can put on
Thy terrors, as I put thy mildness on, 735
Image of thee in all things; and shall soon,
Arm'd with thy might, rid Heav'n of these rebell'd,
To their prepar'd ill mansion driven down,
To chains of darkness, and th' undying worm,
That from thy just obedience could revolt, 740
Whom to obey is happiness entire.

Then shall thy Saints unmix'd, and from th' impure
Far separate, circling thy holy mount
Unfeigned Halleluiahs to thee sing,
Hymns of high praise, and I among them chief. 745

So said, he o'er his sceptre bowing, rose
From the right hand of glory where he sat;
And the third sacred morn began to shine,
Dawning through Heav'n: forth rush'd with whirl-
wind sound

The chariot of paternal Deity, 750
Flashing thick flames, wheel within wheel undrawn;
Itself instinct with Spirit, but convoy'd
By four Cherubic shapes; four faces each
Had wond'rous; as with stars their bodies all

And

734. Ps. cxxxix. 21. Do not
I hate them, O Lord, that hate
thee?

739. Mark, ix. 44. Their
worm dieth not.

— Jude, 6. Reserved in
everlasting chains under dark-
ness.

745. Ps. xxii. 22. I will
declare thy name unto my
brethren; in the midst of the
congregation will I praise thee.

— Ps. cxlix. 6. The high
praises of God in their mouth.

749, 750. Ezek. i. 4. And I
looked, and behold, a whirlwind
came out of the north, a great
cloud, and a fire infolding itself.

— Is. lxvi. 15. Behold

Jehovah will come with fire,
and with his chariots like a
whirlwind.

751, 752. Ezek. i. 5, 14, 16,
18, 19, 20. Out of the midst
thereof came the likeness of
four living creatures—and they
ran, and returned, as the appear-
ance of a flash of lightning—
a wheel in the middle of a
wheel—the rings were so high
they were dreadful—when the
living creatures went, the wheels
went by them—for the spirit of
the living creature was in the
wheels.

753—756. Ezek. i. 6. Every
one had four faces.

— Ezek. i. 16. The ap-
pearance

instinct with living spirit power

And wings were set with eyes, with eyes the wheels
 Of beryl, and careering fires between; 756
 Over their heads a crystal firmament,
 Whereon a sapphire throne, inlaid with pure
 Amber, and colours of the show'ry arch.
 He in celestial panoply all arm'd 760
 Of radiant Urim, work divinely wrought,
 Ascended; at his right hand victory
 Sat eagle-wing'd; beside him hung his bow
 And quiver with three-bolted thunder stor'd,
 And from about him fierce effusion roll'd 765
 Of smoke and bickering flame and sparkles dire:
 Attended with ten thousand thousand Saints,
 He onward came, far off his coming shone;
 And twenty thousand (I their number heard)
 Chariots of God, half on each hand were seen: 770
 He on the wings of Cherub rode sublime
 On the crystalline sky, in sapphire thron'd,
 Illustrious far and wide, but by his own

pearance of the wheels, and of their work, was like unto the colour of a beryl.

— Ezek. x. 12. The cherubims whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about.

757—759. Ezek. i. 22, 26, 27, 28. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal stretched forth over their heads above.—And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire-stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appear-

ance of fire, round about within it—as the appearance of the bow that is in the cloud in the day of rain.

760. Eph. vi. 11. The panoply [the whole armour] of God.

761. Exod. xxviii. 30. Thou shalt put in the breast-plate of judgment, the Urim [lights], and the Thummim [perfections].

765. Ps. l. 3. A fire shall devour before him, and it shall be very tempestuous round about him.

767. Jude, 14. Behold the Lord cometh with ten thousands of his saints.

769. Ps. lxxviii. 17. The chariots of God are twenty thousand.

— Rev. vii. 4. ix. 16. I heard the number of them.

First seen; them unexpected joy surpris'd,
 When the great ensign of Messiah blaz'd 775
 Aloft by Angels borne, his sign in Heaven;
 Under whose conduct Michael soon reduc'd
 His army circumfus'd on either wing,
 Under their Head embodied all in one.
 Before him pow'r divine his way prepar'd: 780
 At his command th' uprooted hills retir'd
 Each to his place; they heard his voice, and went
 Obsequious; Heav'n his wonted face renew'd,
 And with fresh flow'rets hill and valley smil'd.
 This saw his hapless foes, but stood obdur'd, 785
 And to rebellious fight rallied their Powers
 Insensate, hope conceiving from despair.
 In heav'nly Spi'rits could such perverseness dwell?
 But to convince the proud what signs avail,
 Or wonders move th' obdurate to relent? 790
 They harden'd more by what might most reclaim,
 Grieving to see his glory, at the sight
 Took envy; and aspiring to his height,
 Stood re-embattled fierce, by force or fraud
 Weening to prosper, and at length prevail 795
 Against God and Messiah, or to fall
 In universal ruin last; and now
 To final battle drew, disdaining flight,
 Or faint retreat; when the great Son of God
 To all his host on either hand thus spake. 800
 Stand still in bright array, ye Saints, here stand
 Ye Angels arm'd, this day from battle rest;
 Faithful hath been your warfare, and of God
 Accepted, fearless in his righteous cause,

776. Matt. xxiv. 30. Then shall appear the sign of the Son of man in heaven.

801. Exod. xiv. 13, 14. Stand still, and see the salvation of Jehovah—Jehovah shall fight for you, and ye shall hold your peace.

— 2 Chron. xx. 15, 17. The battle is not yours, but God's.— Ye shall not need to fight—set yourselves — stand — and see the salvation of Jehovah.

803. Matt. xxv. 21. Thou hast been faithful.

And

And as ye have receiv'd, so have ye done 805
 Invincibly ; but of this cursed crew
 The punishment to other hand belongs ;
 Vengeance is his, or whose he sole appoints :
 Number to this day's work is not ordain'd
 Nor multitude, stand only and behold 810
 God's indignation on these Godless pour'd
 By me ; not you but me they have despis'd,
 Yet envied ; against me is all their rage,
 Because the Father, t' whom in Heav'n supreme
 Kingdom and pow'r and glory appertains, 815
 Hath honour'd me according to his will.
 Therefore to me their doom he hath assign'd ;
 That they may have their wish, to try with me
 In battle which the stronger proves, they all,
 Or I alone against them, since by strength 820
 They measure all, of other excellence
 Not emulous, nor care who them excels ;
 Nor other strife with them do I vouchsafe.
 So spake the Son, and into terror chang'd
 His count'nance too severe to be beheld, 825
 And full of wrath bent on his enemies.
 At once the Four spread out their starry wings
 With dreadful shade contiguous, and the orbs
 Of his fierce chariot roll'd, as with the sound
 Of torrent floods, or of a numerous host. 830
 He on his impious foes right onward drove,
 Gloomy as night ; under his burning wheels
 The steadfast empyréan shook throughout,

805. 1 Cor. iv. 7. What hast thou that thou didst not receive ?

808. Rom. xii. 19. Vengeance is mine, saith the Lord.

815. Matt. vi. 13. Thine is the kingdom, and the power, and the glory.

825. Rev. vi. 16. Hide us from the face of him that sitteth upon the throne.

827—830. Ezekiel, i. 19,

24. And when the living creatures went, the wheels went by them.—And when they went, I heard the noise of their wings, like the noise of great waters—the voice of speech as the noise of an host.

833. Job, xxvi. 11. The pillars of heaven tremble, and are astonished at his reproof.

All but the throne itself of God. Full soon
 Among them he arriv'd, in his right hand 835
 Grasping ten thousand thunders, which he sent
 Before him, such as in their souls infix'd
 Plagues; they astonish'd all resistance lost,
 All courage; down their idle weapons dropt;
 O'er shields and helms and helmed heads he rode 840
 Of Thrones and mighty Seraphim prostrate,
 That wish'd the mountains now might be again
 Thrown on them as a shelter from his ire.
 Nor less on either side tempestuous fell
 His arrows, from the fourfold-visag'd Four 845
 Distinct with eyes, and from the living wheels
 Distinct alike with multitude of eyes;
 One Spirit in them rul'd, and every eye
 Glar'd lightning, and shot forth pernicious fire
 Among th' accurs'd, that wither'd all their strength,
 And of their wonted vigour left them drain'd, 851
 Exhausted, spiritless, afflicted, fall'n.
 Yet half his strength he put not forth, but check'd
 His thunder in mid volley; for he meant
 Not to destroy, but root them out of Heaven: 855
 The overthrown he rais'd, and as a herd
 Of goats or timorous flock together throng'd
 Drove them before him thunder-struck, pursued
 With terrors and with furies to the bounds
 And crystal wall of Heav'n, which opening wide,
 Roll'd inward, and a spacious gap disclos'd 861
 Into the wasteful deep; the monstrous sight

838. Ps. lxxvi. 5, 6, 7. The stout-hearted are spoiled—none of the men of might have found their hands. At thy rebuke, O God of Jacob—who may stand in thy sight when once thou art angry?

842. Rev. vi. 15, 16. The kings—the great—the chief—the mighty—hid themselves—and said to the mountains and

rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb.

850. Matt. xxv. 41. Depart from me, ye cursed.

853. Ps. lxxviii. 38. He did not stir up all his wrath.

859. Job, vi. 4. The terrors of God set themselves in array.

Struck

Struck them with horror backward, but far worse
 Urg'd them behind; headlong themselves they threw
 Down from the verge of Heav'n; eternal wrath 865
 Burnt after them to the bottomless pit.

Hell heard th' unsufferable noise, Hell saw
 Heav'n ruining from Heav'n, and would have fled
 Affrighted; but strict fate had cast too deep
 Her dark foundations, and too fast had bound. 870
 Nine days they fell; confounded Chaos roar'd,
 And felt tenfold confusion in their fall
 Through his wild anarchy, so huge a rout
 Incumber'd him with ruin: Hell at last
 Yawning receiv'd them whole, and on them clos'd;
 Hell their fit habitation fraught with fire 876
 Unquenchable, the house of woe and pain.
 Disburden'd Heav'n rejoic'd, and soon repair'd
 Her mural breach, returning whence it roll'd.
 Sole victor from th' expulsion of his foes 880
 Messiah his triumphal chariot turn'd:
 To meet him all his Saints, who silent stood
 Eye-witnesses of his almighty acts,
 With jubilee advanc'd; and as they went,
 Shading with branching palm, each order bright, 885
 Sung triumph, and him sung victorious King,
 Son, Heir, and Lord, to him dominion given,
 Worthiest to reign: he celebrated rode
 Triumphant through mid Heav'n, into the courts
 And temple of his mighty Father thron'd 890

866. Rev. ix. 1. The bottomless pit.

882. Luke, xix. 38. Blessed be the King that cometh in the name of the Lord: Peace in heaven, and glory in the highest.

— Rev. vii. 9, 10. A great multitude—clothed with white robes, and palms in their hands;—cried with a loud voice, saying, Salvation to our God—and unto the Lamb.

886. Exod. xv. 1, 7. I will sing unto Jehovah; for he hath triumphed gloriously.—In the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.

887. Rev. v. 12. Worthy is the Lamb to receive power—and strength—and honour, and glory.

On

On high ; who into glory him receiv'd,
Where now he sits at the right hand of bliss.

Thus measuring things in Heav'n by things on
At thy request, and that thou may'st beware [Earth,
By what is past, to thee I have reveal'd 895

What might have else to human race been hid;
'The discord which beset, and war in Heaven
Among th' angelic Pow'rs, and the deep fall
Of those too high aspiring, who rebell'd
With Satan ; he who envies now thy state, 900

Who now is plotting how he may seduce
Thee also from obedience, that with him
Bereav'd of happiness thou may'st partake
His punishment, eternal misery;
Which would be all his solace and revenge, 905
As a despite done against the most High,
Thee once to gain companion of his woe.

But listen not to his temptations, warn
Thy weaker ; let it profit thee to' have heard
By terrible example the reward 910

Of disobedience ; firm they might have stood,
Yet fell ; remember, and fear to transgress.

891. 1 Tim. iii. 16. Received the right hand of the majesty on
up into glory. high.

— Heb. i. 3. Sat down on

8 MR 55

THE END OF THE SIXTH BOOK.

ALLUSIONS TO THE CLASSICS.

B O O K VI.

Ver.

3. Iliad V. 749. Πυλαιοι ας εχον Ωραι.
6. Hef. Theog. 748. Οτι νυξ τε και ημερα.
58. Æn. V. 682. Vomens tardum fumum.
71. Iliad V. 778. Αι δε βατην τρηρασι.
82. Æn. XI. 601. Ferreus hastis horret ager.
111. Æn. II. 407. Non tulit hanc speciem.
113. Iliad XXII. 98. Οχθητας δ' αρα ειπε.
135. Æn. VI. 590. Demens qui nimbos et.
167. Æn. IX. 614. Vobis picta croco et.
172. Iliad XIX. 107. Ψευστησεις υδ' αυτε.
181. Hor. Sat. II. VII. 81. Tu mihi qui imperitas.
187. Æn. IX. 635. Bis capti Phryges hæc.
195. Hesiod Herc. 421. Ηριπε δε ως οτε τις.
214. Hesiod Theog. 716. Εσκιασαν βελεεσσι.
236. Iliad XI. 71. Ουδ' μνηωντ' ολοιο φοβοιο.
239. Iliad XII. 434. Ως μεν των επι ισα.
Iliad XIII. 673. Δεμας πυρος αιθομενοιο.
282. Iliad XX. 200. Πηλειδη μη δη με.
313. Æn. VIII. 691. Montes concurrere montibus.
316. Æn. VI. 602. Cadenti imminet assimilis.
325. Iliad III. 363. Τριχθα τε και τετραχθα.
332. Iliad V. 339. Ιχωρ οιοσπερ τε ρεει.
335. Æn. XII. 740. Arma ad Vulcania Ventum est.
336. Iliad XIV. 428. Τον δ' αρ εταιρι χειρσιν.
382. Georg. III. 5. Illaudati Bufiridis Aras.
407. Hor. Sat. I. II. 9. Jam nox inducere terris.
502. Æn. IV. 625. Exoriare aliquis nostris.
521. Met. XIII. 15. Quorum nox conscia sola est.
526. Æn. V. 113. Et tuba commissos canit.
541. Iliad II. 382. Ευ μεν τις δορυ θηξασθω.
666. Statius Theb. VIII. 412. Excludere diem talis.
669. Iliad VIII. 130. Ενθα κε λοιγος ενν και.
674. Hor. Od. I. III. 21. Deus abscedet prudens.
787. Æn. II. 354. Una Solus Victis nullam.
788. Æn. I. 11. Tantæne animis cælestibus.
832. Iliad XII. 462. Νυκτι θση αταλαντος.
853. Hef. Theog. 687. Ουδ' αρ' ετι Ζευς.

THE
SEVENTH BOOK
OF
PARADISE LOST.

K

103

THE ARGUMENT.

Raphael at the request of Adam relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another world and other creatures to dwell therein; sends his Son with glory and attendance of Angels to perform the work of creation in six days: the Angels celebrate with hymns the performance thereof, and his reascension into Heaven.



PARADISE LOST.

BOOK VII.

DEscend from Heav'n, Urania, by that name
 If rightly thou art call'd, whose voice divine
 Following, above th' Olympian hill I soar,
 Above the flight of Pegasean wing.
 The meaning, not the name I call: for thou 5
 Nor of the Muses nine, nor on the top
 Of old Olympus dwell'st, but heav'nly born,
 Before the hills appear'd, or fountain flow'd,
 Thou with eternal Wisdom didst converse,
 Wisdom thy sister, and with her didst play 10
 In presence of th' almighty Father, pleas'd
 With thy celestial song. Up led by thee
 Into the Heav'n of Heav'ns I have presum'd,
 An earthly guest, and drawn empyreal air,
 Thy temp'ring; with like safety guided down 15
 Return me to my native element:
 Lest from this flying steed unrein'd, (as once
 Bellerophon, though from a lower clime)
 Dismounted, on th' Aleian field I fall
 Erroneous there to wander and forlorn. 20
 Half yet remains unsung, but narrower bound

8. Prov. viii. 24, 25, 30. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth.—

Then I was by him as one brought up with him: and I was daily his delight, rejoicing always before him.

13. Ps. cxlviii. 4. Praise him, ye heaven of heavens.

Within the visible diurnal sphere;
 Standing on earth, not rapt above the pole,
 More safe I sing with mortal voice, unchang'd
 To hoarse or mute, though fall'n on evil days, 25
 On evil days though fall'n, and evil tongues;
 In darkness, and with dangers compass'd round,
 And solitude; yet not alone, while thou
 Visit'st my slumbers nightly, or when morn
 Purples the east: still govern thou my song, 30
 Urania, and fit audience find, though few.
 But drive far off the barbarous dissonance
 Of Bacchus and his revelers, the race
 Of that wild rout that tore the Thracian bard
 In Rhodope, where woods and rocks had ears 35
 To rapture, till the savage clamour drown'd
 Both harp and voice; nor could the Muse defend
 Her son. So fail not thou, who thee implores;
 For thou art heav'nly, she an empty dream.
 Say Goddess, what ensued when Raphaël, 40
 The affable Arch-Angel, had forewarn'd
 Adam by dire example to beware
 Apostasy, by what befel in Heaven
 To those apostates, lest the like befall
 In Paradise to Adam or his race, 45
 Charg'd not to touch the interdicted tree,
 If they transgress, and slight that sole command,
 So easily obey'd amid the choice
 Of all tastes else to please their appetite,
 Though wand'ring. He with his consoled Eve 50
 The story heard attentive, and was fill'd
 With admiration and deep muse, to hear
 Of things so high and strange, things to their thought
 So unimaginable as hate in Heaven,
 And war so near the peace of God in bliss 55

25. Eccl. xii. 1. While the
evil days come not.

33. Gal. v. 21. Murders,
drunkenness, revellings.

55. Phil. i. 4, 7. The
peace of God, which passeth all
understanding.

With such confusion: but the evil soon
 Driv'n back redounded as a flood on those
 From whom it sprung, impossible to mix
 With blessedness. Whence Adam soon repeal'd
 The doubts that in his heart arose: and now 60
 Led on, yet sinless, with desire to know
 What nearer might concern him, how this world
 Of Heav'n and Earth conspicuous first began,
 When, and whereof created, for what cause,
 What within Eden or without was done 65
 Before his memory, as one whose drougth
 Yet scarce allay'd still eyes the current stream,
 Whose liquid murmur heard new thirst excites,
 Proceeded thus to ask his heav'nly guest.
 Great things, and full of wonder in our ears, 70
 Far differing from this world, thou hast reveal'd,
 Divine interpreter, by favour sent
 Down from the empyréan to forewarn
 Us timely' of what might else have been our loss,
 Unknown, which human knowledge could not reach;
 For which to th' infinitely Good we owe 76
 Immortal thanks, and his admonishment
 Receive with solemn purpose to observe
 Immutably his sov'reign will, the end
 Of what we are. But since thou hast vouchsaf'd 80
 Gently for our instruction to impart
 Things above earthly thought, which yet concern'd
 Our knowing, as to highest wisdom seem'd,
 Deign to descend now lower, and relate
 What may no less perhaps avail us known, 85
 How first began this Heav'n which we behold
 Distant so high, with moving fires adorn'd
 Innumerable, and this which yields or fills
 All space, the ambient air wide interfus'd

— Is. lvii. 2. The righteous created all things, and for thy
 shall enter into peace. pleasure they are and were

79. Rev. iv. 11. Thou hast created.

Embracing round this florid earth, what cause 90
 Mov'd the Creator in his holy rest
 Through all eternity so late to build
 In Chaos, and the work begun, how soon
 Absolv'd, if unforbid thou may'st unfold
 What we, not to explore the secrets ask 95
 Of his eternal empire, but the more
 To magnify his works, the more we know.
 And the great light of day yet wants to run
 Much of his race though steep; suspense in Heaven,
 Held by thy voice, thy potent voice, he hears, 100
 And longer will delay to hear thee tell
 His generation, and the rising birth
 Of nature from the unapparent deep:
 Or if the star of evening and the moon
 Hasten to thy audience, night with her will bring 105
 Silence, and sleep list'ning to thee will watch,
 Or we can bid his absence, till thy song
 End, and dismiss thee ere the morning shine.
 Thus Adam his illustrious guest besought:
 And thus the Godlike Angel answer'd mild. 110
 'This also thy request with caution ask'd
 Obtain: though to recount almighty works
 What words or tongue of Seraph can suffice,
 Or heart of man suffice to comprehend?
 Yet what thou canst attain, which best may serve 115
 To glorify the Maker, and infer
 Thee also happier, shall not be withheld
 Thy hearing, such commission from above
 I have receiv'd, to answer thy desire
 Of knowledge within bounds; beyond abstain 120
 To ask, nor let thine own inventions hope
 Things not reveal'd, which th' invisible King,

97. Job, xxxvi. 24. Remember that thou magnify his work which men behold.

121. Eccl. vii. 29. They have sought out many inventions.

122. 1 Tim. i. 17. The King

—invisible.

— Matt. xxiv. 36. Of that —knoweth no man, no not the angels of heaven, but my Father only.

Only omniscient, hath suppress'd in night,
To none communicable in Earth or Heaven:
Enough is left besides to search and know. 125
But knowledge is as food, and needs no less
Her temp'rance over appetite, to know
In measure what the mind may well contain;
Oppresses else with surfeit, and soon turns
Wisdom to folly', as nourishment to wind. 130

Know then, that after Lucifer from Heaven
(So call him, brighter once amidst the host
Of Angels, than that star the stars among)
Fell with his flaming legions through the deep
Into his place, and the great Son return'd 135
Victorious with his Saints, th' omnipotent
Eternal Father from his throne beheld
Their multitude, and to his Son thus spake.

At least our envious foe hath fail'd, who thought
All like himself rebellious, by whose aid 140
This inaccessible high strength, the seat
Of deity supreme, us dispossest'd,
He trusted to have seiz'd, and into fraud
Drew many, whom their place knows here no more;
Yet far the greater part have kept, I see, 145
Their station, Heav'n yet populous retains
Number sufficient to possess her realms
Though wide, and this high temple to frequent
With ministeries due and solemn rites:
But lest his heart exalt him in the harm 150
Already done, to have dispeopled Heaven,
My damage fondly deem'd, I can repair
That detriment, if such it be to lose
Self-lost, and in a moment will create

— Deut. xxix. 29. Secret things belong unto Jehovah our God: but those things which are revealed belong unto us.

144. Job, vii. 10. Neither shall his place know him any more.

— Ps. ciii. 16. The place thereof shall know it no more,

150. Deut. xxxii. 27. Lest the adversaries should behave themselves strangely, and lest they should say, our hand is high.

Another world, out of one man a race 155
 Of men innumerable, there to dwell,
 Not here, till by degrees of merit rais'd
 They open to themselves at length the way
 Up hither, under long obedience try'd, [Earth,
 And Earth be chang'd to Heav'n, and Heav'n to
 One kingdom, joy and union without end. 161
 Mean while inhabit lax, ye Pow'rs of Heaven.
 And thou my Word, begotten Son, by thee
 This I perform, speak thou, and be it done:
 My overshadowing Spi'rit and might with thee 165
 I send along; ride forth, and bid the deep
 Within appointed bounds be Heav'n and Earth,
 Boundless the deep, because I am who fill
 Infinitude, nor vacuous the space.
 Though I uncircumscrib'd myself retire, 170
 And put not forth my goodness which is free
 To act or not, necessity and chance
 Approach not me, and what I will is fate.
 So spake th' Almighty, and to what he spake
 His Word, the filial Godhead, gave effect. 175
 Immediate are the acts of God, more swift
 Than time or motion, but to human ears
 Cannot without process of speech be told,
 So told as earthly notion can receive.
 Great triumph and rejoicing was in Heaven, 180
 When such was heard declar'd th' Almighty's will;
 Glory they sung to the most High, good-will
 To future men, and in their dwellings peace:
 Glory to him, whose just avenging ire
 Had driven out th' ungodly from his sight 185

160. Rev. xxi. 3. Behold
 the tabernacle of God is with
 men, and he will dwell with
 them, and they shall be his peo-
 ple, and God himself shall be
 with them, and be their God.

165. Luke, i. 35. The Holy
 Ghost shall come upon thee, and

the power of the Highest shall
 overshadow thee.

— Gen. i. 2. The Spirit of
 God moved [brooded] upon the
 face of the waters.

180. Job, xxxviii. 7. All the
 sons of God shouted for joy.

And

And th' habitations of the just; to him
 Glory and praise, whose wisdom had ordain'd
 Good out of evil to create, instead
 Of Spi'rits malign a better race to bring
 Into their vacant room, and thence diffuse 190
 His good to worlds and ages infinite.

So sang the Hierarchies: Mean while the Son
 On his great expedition now appear'd,
 Girt with omnipotence, with radiance crown'd
 Of majesty divine; sapience and love 195
 Immense, and all his Father in him shone.

About his chariot numberless were pour'd
 Cherub and Seraph, Potentates and Thrones,
 And Virtues, winged Spi'rits, and chariots wing'd
 From th' armoury of God, where stand of old 200
 Myriads between two brazen mountains lodg'd

Against a solemn day, harness'd at hand,
 Celestial equipage; and now came forth
 Spontaneous, for within them Spirit liv'd,
 Attendant on their Lord: Heav'n open'd wide 205
 Her ever-during gates, harmonious sound

On golden hinges moving, to let forth
 The King of Glory in his pow'rful Word
 And Spirit coming to create new worlds. 209

On heav'nly ground they stood, and from the shore
 They view'd the vast immeasurable abyss
 Outrageous as a sea, dark, wasteful, wild,
 Up from the bottom turn'd by furious winds
 And surging waves, as mountains, to assault 214
 Heav'n's height, and with the centre mix the pole.

Silence, ye troubled waves, and thou deep, peace,
 Said then th' omnific Word, your discord end:

201. Zech. vi. 1. And behold there came four chariots out from between two mountains, and the mountains were mountains of brass.

208. Ps. xxiv. 10. The Lord of Hosts, he is the King of Glory.

208, 209. 1 John, v. 7. The Father, the Word, and the Holy Spirit.

216. Mark, iv. 39. He arose, and rebuked the wind, and said unto the sea, Peace, be still—and there was a great calm.

Nor stay'd, but on the wings of Cherubim
 Uplifted, in paternal glory rode
 Far into Chaos, and the world unborn ; 220
 For Chaos heard his voice : him all his train
 Follow'd in bright procession to behold
 Creation, and the wonders of his might.
 Then stay'd the fervid wheels, and in his hand
 He took the golden compasses, prepar'd 225
 In God's eternal store, to circumscribe
 This universe, and all created things :
 One foot he center'd, and the other turn'd
 Round through the vast profundity obscure,
 And said, Thus far extend, thus far thy bounds, 230
 This be thy just circumference, O world.
 Thus God the Heav'n created, thus the Earth,
 Matter unform'd and void : Darkness profound
 Cover'd th' abyss : but on the wat'ry calm
 His brooding wings the Spi'rit of God outspread, 235
 And vital virtue' infus'd, and vital warmth
 Throughout the fluid mass, but downward purg'd
 The black tartareous cold infernal dregs
 Adverse to life : then founded, then conglob'd
 Like things to like, the rest to several place 240
 Disparted, and between spun out the air,
 And Earth self-balanc'd on her centre hung.
 Let there be light, said God, and forthwith light
 Ethereal, first of things, quintessence pure
 Sprung from the deep, and from her native east 245
 To journey through the airy gloom began,
 Spher'd in a radiant cloud, for yet the sun
 Was not ; she in a cloudy tabernacle

225. Prov. viii. 27. When he prepared the heavens I was there : when he set a compass upon the face of the deep.

232. Gen. i. 2. The earth was without form and void.

235. Gen. i. 2. The Spirit of God moved upon the face of the waters.

243, 244, 245. Gen. i. 3. And God said, Let there be light, and there was light.

Sojourn'd the while. God saw the light was good;
 And light from darkness by the hemisphere 250
 Divided: light the day, and darkness night
 He nam'd. Thus was the first day ev'n and morn:
 Nor past uncelebrated, nor unsung
 By the celestial quires, when orient light
 Exhaling first from darkness they beheld; 255
 Birth-day of Heav'n and Earth; with joy and shout
 The hollow universal orb they fill'd,
 And touch'd their golden harps, and hymning prais'd
 God and his works, Creator him they sung,
 Both when first evening was, and when first morn.

Again, God said, Let there be firmament 261
 Amid the waters, and let it divide
 The waters from the waters: and God made
 The firmament, expanse of liquid, pure,
 Transparent, elemental air, diffus'd 265
 In circuit to the uttermost convex
 Of this great round: partition firm and sure,
 The waters underneath from those above
 Dividing: for as earth, so he the world
 Built on circumfluous waters calm, in wide 270
 Crystalline ocean, and the loud misrule
 Of Chaos far remov'd, lest fierce extremes
 Contiguous might distemper the whole frame:
 And Heav'n he nam'd the firmament: So even
 And morning chorus sung the second day. 275

249—252. Gen. i. 4, 5. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night: and the evening and the morning were the first day.

254—259. Job, xxxviii. 4, 7, Where wast thou when I laid the foundations of the earth?—When the morning stars sang together?

261—275. Gen. i. 6, 7, 8.

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament. — And God called the firmament heaven.

— Ps. cxlviii. 4. Praise him, ye waters that be above the heavens.

The earth was form'd, but in the womb as yet
 Of waters, embryo immature involv'd,
 Appear'd not: over all the face of earth
 Main ocean flow'd, not idle, but with warm
 Prolific humour soft'ning all her globe, 280
 Fermented the great mother to conceive,
 Sate with genial moisture, when God said,
 Be gather'd now ye waters under Heaven
 Into one place, and let dry land appear.
 Immediately the mountains huge appear 285
 Emergent, and their broad bare backs upheave
 Into the clouds, their tops ascend the sky:
 So high as heav'd the tumid hills, so low
 Down sunk a hollow bottom broad and deep,
 Capacious bed of waters: thither they 290
 Hasted with glad precipitance, uproll'd
 As drops on dust conglobing from the dry;
 Part rise in crystal wall, or ridge direct,
 For haste; such flight the great command impress'd
 On the swift floods: as armies at the call 295
 Of trumpet (for of armies thou hast heard)
 Troop to their standard, so the wat'ry throng,
 Wave rolling after wave, where way they found,
 If steep, with torrent rapture, if through plain,
 Soft-ebbing; nor withstood them rock or hill, 300
 But they, or under ground, or circuit wide
 With serpent error wand'ring, found their way,
 And on the washy ooze deep channels wore;
 Easy, ere God had bid the ground be dry,
 All but within those banks, where rivers now 305

282—308. Gen. i. 9, 10.
 And God said, Let the waters
 under the heaven be gathered
 together unto one place, and let
 the dry land appear, &c.

— Pf. civ. 5—8. Who laid
 the foundations of the earth, that
 it should not be removed for ever.
 Thou coverdst it with the deep,

as with a garment: the waters
 stood above the mountains—At
 thy rebuke they fled: at the
 voice of thy thunder they hasted
 away. They go up by the
 mountains: they go down by
 the vallies unto the place which
 thou hast founded for them.

Stream,

Stream, and perpetual draw their humid train.
 The dry land, earth, and the great receptacle
 Of congregated waters he call'd seas:
 And saw that it was good, and said, Let th' earth
 Put forth the verdant grass, herb yielding seed, 310
 And fruit-tree yielding fruit after her kind,
 Whose seed is in herself upon the earth.
 He scarce had said, when the bare earth, till then
 Desert and bare, unsightly, unadorn'd,
 Brought forth the tender grass, whose verdure clad
 Her universal face with pleasant green, 316
 Then herbs of every leaf, that sudden flow'r'd
 Opening their various colours, and made gay
 Her bosom smelling sweet: and these scarce blown,
 Forth flourish'd thick the clust'ring vine, forth crept
 The smelling gourd, up stood the corny reed 321
 Embattl'd in her field, and th' humble shrub,
 And bush with frizzled hair implicit: last
 Rose as in dance the stately trees, and spread 324
 Their branches hung with copious fruit, or gemm'd
 Their blossoms: with high woods the hills were
 crown'd,
 With tufts the valleys, and each fountain side,
 With borders long the rivers: that earth now
 Seem'd like to Heav'n, a seat where Gods might dwell,
 Or wander with delight, and love to haunt 330
 Her sacred shades: though God had yet not rain'd

307—312. Gen. i. 10, 11. And God called the dry land Earth, and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself upon the earth.

331—337. Gen. ii. 4, 5, 6.

In the day that the Lord God made the earth and the heavens; and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.

Upon

Upon the earth, and man to till the ground
 None was, but from the earth a dewy mist
 Went up and water'd all the ground, and each
 Plant of the field, which ere it was in th' earth 335
 God made, and every herb, before it grew
 On the green stem; God saw that it was good:
 So ev'n and morn recorded the third day.

Again th' Almighty spake, Let there be lights
 High in th' expanse of Heaven to divide 340
 The day from night; and let them be for signs,
 For seasons, and for days, and circling years,
 And let them be for lights as I ordain
 Their office in the firmament of Heaven
 To give light on the earth; and it was so. 345
 And God made two great lights, great for their use
 To Man, the greater to have rule by day,
 The less by night altern; and made the stars,
 And set them in the firmament of Heaven
 To illuminate the earth, and rule the day 350

In their vicissitude, and rule the night,
 And light from darkness to divide. God saw,
 Surveying his great work, that it was good:
 For of celestial bodies first the sun
 A mighty sphere he fram'd, unlightsome first, 355
 Though of ethereal mould: then form'd the moon
 Globose, and every magnitude of stars,
 And sow'd with stars the Heav'n thick as a field:
 Of light by far the greater part he took,
 Transplanted from her cloudy shrine, and plac'd 360
 In the sun's orb, made porous to receive

339—353. Gen. i. 14—18. lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament of the heaven, to give light upon the earth: and to rule over the day, and over the night, and to divide the light from the darkness: and God saw that it was good.

And

And drink the liquid light, firm to retain
 Her gather'd beams, great palace now of light.
 Hither as to their fountain other stars
 Repairing, in their golden urns draw light, 365
 And hence the morning planet gilds her horns;
 By tincture or reflection they augment
 Their small peculiar, though from human sight
 So far remote, with diminution seen.
 First in his east the glorious lamp was seen, 370
 Regent of day, and all th' horizon round
 Invested with bright rays, jocund to run
 His longitude through Heav'n's high road; the grey
 Dawn, and the Pleiades before him danc'd
 Shedding sweet influence: less bright the moon, 375
 But opposite in levell'd west was set
 His mirror, with full face borrowing her light
 From him, for other light she needed none
 In that aspect, and still that distance keeps
 Till night, then in the east her turn she shines, 380
 Revolv'd on Heav'n's great axle, and her reign
 With thousand lesser lights dividual holds,
 With thousand thousand stars, that then appear'd
 Spangling the hemisphere: then first adorn'd
 With her bright luminaries that set and rose, 385
 Glad evening and glad morn crown'd the fourth day.
 And God said, Let the waters generate
 Reptile with spawn abundant, living soul:
 And let fowl fly above the earth, with wings

372. Ps. xix. 5. He rejoiceth
 as a strong man to run a race.

375. Job, xxxviii. 31. Canst
 thou bind the sweet influences
 of Pleiades?

387—398. Gen. i. 20, 21,
 22. And God said, Let the
 waters bring forth abundantly
 the moving creature that hath
 life, and fowl that may fly above
 the earth in the open firmament

of heaven. And God created
 great whales, and every living
 creature that moveth, which the
 waters brought forth abundantly
 after their kind, and every wing-
 ed fowl after his kind: and God
 saw that it was good. And God
 blessed them, saying, Be fruitful,
 and multiply, and fill the waters
 in the seas, and let fowl multi-
 ply in the earth.

Display'd

Display'd on the' open firmament of Heaven. 390
 And God created the great whales, and each
 Soul living, each that crept, which plenteously
 The waters generated by their kinds,
 And every bird of wing after his kind;
 And saw that it was good, and bless'd them, saying,
 Be fruitful, multiply, and in the seas 396
 And lakes and running streams the waters fill;
 And let the fowl be multiply'd on th' earth.
 Forthwith the sounds and seas, each creek and bay
 With fry innumerable swarm, and shoals 400
 Of fish that with their fins and shining scales
 Glide under the green wave, in sculls that oft
 Bank the mid-sea: part single or with mate
 Graze the sea-weed their pasture, and through groves
 Of coral stray, or sporting with quick glance 405
 Show to the sun their wav'd coats dropt with gold,
 Or in their pearly shells at ease, attend
 Moist nutriment, or under rocks their food
 In jointed armour watch: on smooth the seal,
 And bended dolphins play: part huge of bulk 410
 Wallowing unwieldy', enormous in their gait
 Tempest the ocean: there leviathan,
 Higest of living creatures, on the deep
 Stretch'd like a promontory sleeps or swims
 And seems a moving land, and at his gills 415
 Draws in, and at his trunk spouts out a sea.
 Mean while the tepid caves, and fens and shores
 Their brood as numerous hatch, from th' egg that soon
 Bursting with kindly rupture forth disclos'd 419
 Their callow young, but feather'd soon and fledge
 They summ'd their pens, and soaring th' air sublime

399—416. Ps. civ. 24, 25,
 26, 27. O Jehovah, how mani-
 fold are thy works! in wisdom
 hast thou made them all: the
 earth is full of thy riches. So
 is this great and wide sea,
 wherein are things creeping in-

numerable, both small and great
 beasts. There go the ships:
 there is that leviathan, whom
 thou hast made to play therein.
 These wait all upon thee: that
 thou mayest give them their meat
 in due season.

With

With clang despis'd the ground, under a cloud
 In prospect; there the eagle and the stork
 On cliffs and cedar tops their eyries build:
 Part loosely wing the region, part more wise 425
 In common, rang'd in figure wedge their way,
 Intelligent of seasons, and set forth
 Their airy caravan high over seas
 Flying, and over lands with mutual wing
 Easing their flight; so steers the prudent crane 430
 Her annual voyage, borne on winds; the air
 Floats, as they pass, fann'd with unnumber'd plumes:
 From branch to branch the smaller birds with song
 Solac'd the woods, and spread their painted wings
 Till ev'n, nor then the solemn nightingale 435
 Ceas'd warbling, but all night tun'd her soft lays:
 Others on silver lakes and rivers bath'd
 Their downy breast; the swan with arched neck
 Between her white wings mantling proudly, rows
 Her state with oary feet: yet oft they quit 440
 The dank, and rising on stiff pennons, tower
 The mid aerial sky: Others on ground
 Walk'd firm; the crested cock whose clarion sounds
 The silent hours, and th' other whose gay train
 Adorns him, colour'd with the florid hue 445
 Of rainbows and starry' eyes. The waters thus
 With fish replenish'd, and the air with fowl,
 Ev'ning and morn solemniz'd the fifth day.

The sixth, and of creation last arose
 With evening harps and matin, when God said, 450
 Let th' earth bring forth soul living in her kind,

424. Job, xxxix. 27, 28. Doth the eagle mount up at thy command, and make her nest on high? she dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. turtle, and the crane, and the swallow observe the time of their coming.

450—452. Gen. i. 24. And God said, Let the earth bring forth the living creature [soul] after his kind, cattle, and creeping thing, and beast of the earth after his kind.

Cattle

Cattle and creeping things, and beast of th' earth,
Each in their kind. The earth obey'd, and straight
Opening her fertile womb teem'd at a birth

Innumerable living creatures, perfect forms, 455

Limb'd and full grown : out of the ground up rose

As from his lair the wild beast where he wons

In forest wild, in thicket, brake, or den ;

Among the trees in pairs they rose, they walk'd :

The cattle in the fields and meadows green : 460

Those rare and solitary, these in flocks

Pasturing at once, and in broad herds upsprung.

The grassy clods now calv'd, now half appear'd

The tawny lion, pawing to get free 464

His hinder parts, then springs as broke from bonds,

And rampant shakes his brinded mane ; the ounce,

The libbard, and the tiger, as the mole

Rising, the crumbled earth above them threw

In hillocks : the swift stag from under ground 469

Bare up his branching head : scarce from his mould

Behemoth biggest born of earth upheav'd

His vastness : fleec'd the flocks and bleating rose,

As plants : ambiguous between sea and land

The river horse and scaly crocodile.

At once came forth whatever creeps the ground, 475

Insect or worm : those wav'd their limber fans

For wings, and smallest lineaments exact

In all the liveries deck'd of summer's pride

With spots of gold and purple', azure and green :

These as a line their long dimension drew, 480

Streaking the ground with sinuous trace ; not all

Minims of nature ; some of serpent kind,

Wond'rous in length and corpulence, involv'd

Their snaky folds, and added wings. First crept

The parsimonious emmet, provident 485

485—488. Prov. vi. 6, 7, 8. *feer, or ruler, provideth her
Go to the ant, thou sluggard, meat in the summer, and ga-
consider her ways and be wise : thereth her food in the harvest.
which, having no guide, over-*

Of future, in small room large heart inclos'd,
 Pattern of just equality perhaps
 Hereafter, joined in her popular tribes
 Of commonalty: swarming next appear'd
 The female bee, that feeds her husband drone 490
 Deliciously, and builds her waxen cells
 With honey stor'd: the rest are numberless,
 And thou their natures know'st, and gav'st them
 Needleless to thee repeated; nor unknown [names,
 The serpent subtlest beast of all the field, 495
 Of huge extent sometimes, with brazen eyes
 And hairy mane terrific, though to thee
 Not noxious, but obedient at thy call.

Now Heav'n in all her glory shone, and roll'd
 Her motions, as the great first Mover's hand 500
 First wheel'd their course; earth in her rich attire
 Consummate lovely smil'd; air, water, earth,
 By fowl, fish, beast, was flown, was swum, was walk'd
 Frequent; and of the sixth day yet remain'd;
 There wanted yet the master work, the end 505
 Of all yet done; a creature who not prone
 And brute as other creatures, but indued
 With sanctity of reason, might erect
 His stature, and upright with front serene
 Govern the rest, self-knowing, and from thence 510
 Magnanimous to correspond with Heaven,
 But grateful to acknowledge whence his good
 Descends, thither with heart and voice and eyes
 Directed in devotion, to adore
 And worship God supreme, who made him chief
 Of all his works: therefore th' Omnipotent 516
 Eternal Father (for where is not he
 Present?) thus to his Son audibly spake.

Let us make now Man in our image, Man

In

493. Gen. ii. 19. Whatsoever
 Adam called every living crea-
 ture, that was the name thereof.

519—534. Gen. i. 26, 27, 28.
 And God said, Let us make man
 in our image, after our like-
 nefs:

In our similitude, and let them rule
 Over the fish and fowl of sea and air, 520
 Beast of the field, and over all the earth,
 And every creeping thing that creeps the ground.
 This said, he form'd thee, Adam, thee, O Man,
 Dust of the ground, and in thy nostrils breath'd 525
 The breath of life; in his own image he
 Created thee, in the image of God
 Express, and thou becam'st a living soul.
 Male he created thee, but thy consort
 Female for race; then bless'd mankind, and said, 530
 Be fruitful, multiply, and fill the earth,
 Subdue it, and throughout dominion hold
 Over fish of the sea, and fowl of th' air,
 And every living thing that moves on th' earth.
 Wherever thus created, for no place 535
 Is yet distinct by name, thence, as thou know'st,
 He brought thee into this delicious grove,

ness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created Man in his own image: in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

— Gen. ii. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living

soul.

535—547. Gen. ii. 8, 9, 15, 16, 17. And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil — And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die.

This

This garden, planted with the trees of God,
 Delectable both to behold and taste;
 And freely all their pleasant fruit for food 540
 Gave thee; all sorts are here that all th' earth yields
 Variety without end; but of the tree,
 Which tasted works knowledge of good and evil,
 Thou may'st not; in the day thou eat'st, thou dy'st;
 Death is the penalty impos'd, beware, 545
 And govern well thy appetite, lest Sin
 Surprise thee, and her black attendant Death.

Here finish'd he, and all that he had made
 View'd, and behold all was entirely good;
 So even and morn accomplish'd the sixth day: 550
 Yet not till the Creator from his work
 Desisting, though unwearied, up return'd,
 Up to the Heav'n of Heav'ns his high abode,
 Thence to behold this new-created world
 Th' addition of his empire, how it show'd 555
 In prospect from his throne, how good, how fair,
 Answering his great idea. Up he rode
 Follow'd with acclamation and the sound
 Symphonious of ten thousand harps that tun'd
 Angelic harmonies: the earth, the air 560
 Resounded, (thou remember'st, for thou heardst)
 The Heav'ns and all the constellations rung,
 The planets in their station list'ning stood,
 While the bright pomp ascended jubilant.
 Open, ye everlasting gates, they sung, 565
 Open, ye Heav'ns, your living doors; let in
 The great Creator from his work return'd
 Magnificent, his six days work, a world;
 Open, and henceforth oft; for God will deign
 To visit oft the dwellings of just men 570
 Delighted, and with frequent intercourse

549. Gen. i. 31. And God
 saw every thing that he had
 made, and behold it was very
 good.

565. Ps. xxiv. 7. Lift up
 your heads, O ye gates, and be
 lift up, ye everlasting doors, and
 the King of Glory shall come in.

Thither will send his winged messengers
 On errands of supernal grace. So sung
 The glorious train ascending: He through Heaven,
 That open'd wide her blazing portals, led 575
 To God's eternal house direct the way,
A broad and ample road, whose dust is gold
 And pavement stars, as stars to thee appear,
 Seen in the galaxy, that milky way,
 Which nightly as a circling zone thou seest 580
 Powder'd with stars. And now on earth the seventh
 Evening arose in Eden, for the sun
 Was set, and twilight from the east came on,
 Forerunning night; when at the holy mount
 Of Heav'n's high-seated top, th' imperial throne
 Of Godhead, fix'd for ever firm and sure, 586
 The Filial Pow'r arriv'd, and sat him down
 With his great Father, for he also went
 Invisible, yet stay'd, (such privilege
 Hath Omnipresence) and the work ordain'd, 590
 Author and end of all things, and from work
 Now resting, bless'd and hallow'd the sev'nth day,
 As resting on that day from all his work,
 But not in silence holy kept; the harp
 Had work and rested not, the solemn pipe, 595
 And dulcimer, all organs of sweet stop,
 All sounds on fret by string or golden wire
 Temper'd soft tunings intermix'd with voice
 Choral or unison: of incense clouds
 Fuming from golden censers hid the mount. 600
 Creation and the six days acts they sung,

591, 592. Gen. ii. 2, 3. And created and made.
 on the seventh day God ended 600. Rev. viii. 3, 4. — An
 his work which he had made: angel came and stood at the
 and he rested on the seventh day altar, having a golden censer:
 from all his works which he had and there was given unto him
 made. And God blessed the much incense—and the smoke
 seventh day, and sanctified it: of the incense—ascended up
 because that in it he had rested before God out of the angel's
 from all his work, which God hand.

Great

Great are thy works, Jehovah, infinite
 Thy pow'r; what thought can measure thee or tongue
 Relate thee? greater now in thy return
 Than from the giant Angels; thee that day 605
 Thy thunders magnify'd; but to create
 Is greater than created to destroy.
 Who can impair thee, mighty King, or bound
 Thy empire? easily the proud attempt
 Of Spi'rits apostate and their counsels vain 610
 Thou hast repell'd, while impiously they thought
 Thee to diminish, and from thee withdraw
 The number of thy worshippers. Who seeks
 To lessen thee, against his purpose serves
 To manifest the more thy might: his evil 615
 Thou usest, and from thence creat'st more good.
 Witness this new-made world, another Heaven
 From Heaven-gate not far, founded in view
 On the clear hyaline, the glassy sea;
 Of amplitude almost immense, with stars 620
 Numerous, and every star perhaps a world
 Of destin'd habitation; but thou know'st
 Their seasons: among these the seat of Men,
 Earth with her nether ocean circumfus'd, 624
 Their pleasant dwelling-place. Thrice happy Men,
 And sons of Men, whom God hath thus advanc'd,
 Created in his image, there to dwell
 And worship him, and in reward to rule
 Over his works, on earth, in sea, or air,
 And multiply a race of worshippers 630
 Holy and just: thrice happy if they know
 Their happiness, and persevere upright.

602. Rev. xv. 3. Great and
 marvellous are thy works, Lord
 God Almighty.

610. Prov. xxi. 30. There
 is no wisdom, nor understand-
 ing, nor counsel against Je-
 hovah.

616. Rom. xii. 21. Over-

come evil with good.

619. Rev. iv. 6. And before
 the throne there was a sea of
 glass like unto crystal.

628. Ps. viii. 6, 7, 8. Thou
 madest him to have dominion
 over the works of thy hands, &c.

So sung they, and the empyréan rung
With Halleluiahs: Thus was sabbath kept.
And thy request think now fulfill'd, that ask'd 635
How first this world and face of things began,
And what before thy memory was done
From the beginning, that posterity
Inform'd by thee might know; if else thou seek'st
Ought, not surpassing human measure, say. 640

THE END OF THE SEVENTH BOOK.

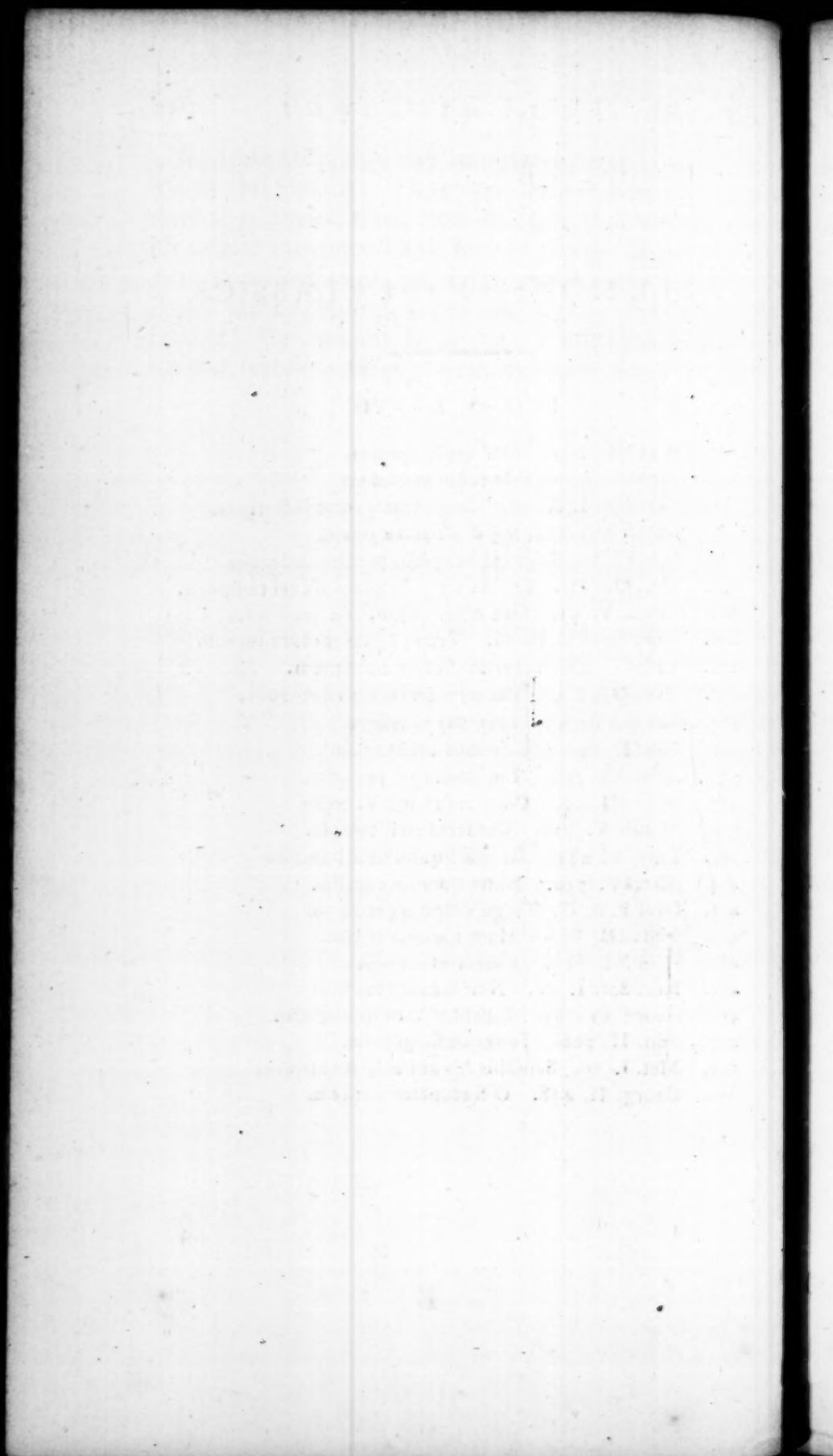
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ALLUSIONS TO THE CLASSICS.

B O O K VII.

Ver.

18. Iliad VI. 200. *ΑΛΛ' ΟΤΕ ΔΗ ΚΑΚΕΙΝΟΦ.*
Cicero Tuscul. Ipse suum cor edens.
31. Hor. Sat. I. X. 74. Contentus paucis lectoribus.
98. Odys. XI. 372. *ΝΥΞ Δ' ἩΔΕ ΜΑΛΑ ΜΑΚΡΗ.*
99. Ecl. VIII. Carmina vel cælo possunt deducere.
122. Hor. Od. III. XXIX. 29. Prudens futuri temporis.
173. Lucan V. 91. Sive canit fatum, seu quod jubet.
206. Hor. Ep. II. II. 86. Verba Lyræ motura sonum.
211. Vida I. Hic Superum Sector informem.
224. Hor. Od. I. 4. Metaque fervidis evitata rotis.
225. Dionys. Perieg. *ΑΥΤΟΙ ΓΑΡ ΤΗ ΠΡΩΤΑ.*
241. Met. I. 12. Ponderibus librata suis.
264. Æn. VI. 202. Liquidemque per aera.
321. Æn. III. 22. Cornea summo Virgulta.
358. Manil. V. 726. Conferta cæli templa.
364. Lucr. V. 282. Largus liquidi fons luminis.
404. Met. IV. 750. Nunc quoque curaliis.
409. Ovid Fast. II. Tergo delphina recurvo.
416. Met. III. 686. Mare naribus efflant.
462. Iliad XI. 678. *ΑΙΠΟΛΙΑ ΠΛΑΤΕ ΑΙΓΩΝ.*
485. Hor. Sat. I. 35. Non incauta futuri.
486. Georg. IV. 83. Ingentes animos angusto.
497. Æn. II. 206. Jubæque fanguineæ.
505. Met. I. 76. Sanctius his animal, mentisque.
631. Georg. II. 458. O fortunatos nimium.



THE
EIGHTH BOOK
• F
PARADISE LOST.

THE ARGUMENT.

Adam enquires concerning celestial motions, is doubtfully answered, and exhorted to search rather things more worthy of knowledge: Adam assents; and, still desirous to detain Raphael, relates to him what he remembered since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and nuptials with Eve, his discourse with the Angel thereupon; who after admonitions repeated departs.



PARADISE LOST.

B O O K VIII.

THE Angel ended, and in Adam's ear
So charming left his voice, that he a while
Thought him still speaking, still stood fix'd to
hear;

Then as new wak'd thus gratefully reply'd.

What thanks sufficient, or what recompense 5

Equal have I to render thee, divine

Historian, who thus largely hast allay'd

The thirst I had of knowledge, and vouchsaf'd

This friendly condescension to relate

Things else by me unsearchable, now heard 10

With wonder, but delight, and, as is due,

With glory attributed to the high

Creator? something yet of doubt remains,

Which only thy solution can resolve.

When I behold this goodly frame, this world 15

Of Heav'n and Earth consisting, and compute

Their magnitudes, this earth a spot, a grain,

An atom, with the firmament compar'd

And all her number'd stars, that seem to roll

Spaces incomprehensible (for such 20

Their distance argues and their swift return

Diurnal) merely to officiate light

15. Pf. viii. When I consider thy heavens.

19. Pf. cxlviii. 4. He telleth

the number of the stars, he calleth them all by their names.

Round this opacous earth, this punctual spot,
 One day and night, in all their vast survey
 Useless besides; reasoning I oft admire, 25
 How nature wise and frugal could commit
 Such disproportions, with superfluous hand
 So many nobler bodies to create,
 Greater so manifold to this one use,
 For ought appears, and on their orbs impose 30
 Such restless revolution day by day
 Repeated, while the sedentary earth,
 That better might with far less compass move,
 Serv'd by more noble than herself, attains
 Her end without least motion, and receives 35
 As tribute, such a sumless journey brought
 Of incorporeal speed, her warmth and light;
 Speed, to describe whose swiftness number fails.

So spake our fire, and by his count'nance seem'd
 Ent'ring on studious thoughts abstruse, which Eve 40
 Perceiving where she sat retir'd in sight,
 With lowliness majestic from her seat,
 And grace that won who saw to wish her stay,
 Rose, and went forth among her fruits and flowers,
 To visit how they prosper'd, bud and bloom, 45
 Her nursery; they at her coming sprung,
 And touch'd by her fair tendence gladlier grew.
 Yet went she not, as not with such discourse
 Delighted, or not capable her ear
 Of what was high: such pleasure she reserv'd, 50
 Adam relating, the sole auditress;
 Her husband the relator she preferr'd.
 Before the Angel, and of him to ask
 Chose rather; he, she knew, would intermix
 Grateful digressions, and solve high dispute 55
 With conjugal caresses; from his lip
 Not words alone pleas'd her. O when meet now
 Such pairs, in love and mutual honour join'd?
 With Goddess-like demeanour forth she went,
 Not unattended, for on her as queen 60

A pomp

A pomp of winning graces waited still,
 And from about her shot darts of desire
 Into all eyes to wish her still in sight.
 And Raphael now to Adam's doubt propos'd
 Benevolent and facile thus reply'd. 65

To ask or search I blame thee not, for Heaven
 Is as the book of God before thee set,
 Wherein to read his wond'rous works, and learn
 His seasons, hours, or days, or months, or years;
 This to attain, whether Heav'n move or Earth 70
 Imports not, if thou reckon right; the rest
 From Man or Angel the great Architect
 Did wisely to conceal, and not divulge
 His secrets to be scann'd by them who ought
 Rather admire; or if they list to try 75
 Conjecture, he his fabric of the Heavens
 Hath left to their disputes, perhaps to move
 His laughter at their quaint opinions wide
 Hereafter, when they come to model Heaven
 And calculate the stars, how they will wield 80
 The mighty frame, how build, unbuild, contrive
 To save appearances, how gird the sphere
 With centric and eccentric scribbled o'er,
 Cycle and epicycle, orb in orb:
 Already by thy reasoning this I guess, 85
 Who art to lead thy offspring, and supposest
 That bodies bright and greater should not serve
 The less not bright, nor Heav'n such journies run,
 Earth sitting still, when she alone receives
 The benefit: consider first, that great 90
 Or bright infers not excellence: the earth
 Though, in comparison of Heav'n, so small,
 Nor glist'ring, may of solid good contain
 More plenty than the sun that barren shines,

69. Gen. i. 14. Let them be for signs, and for seasons, and for days, and years.

Whose virtue on itself works no effect, 95
 But in the fruitful earth ; there first receiv'd
 His beams, unactive else, their vigour find.
 Yet not to earth are those bright luminaries
 Officious, but to thee earth's habitant.
 And for the Heav'n's wide circuit, let it speak 100
 The Maker's high magnificence, who built
 So spacious, and his line stretch'd out so far ;
 That Man may know he dwells not in his own ;
 An edifice too large for him to fill,
 Lodg'd in a small partition, and the rest 105
 Ordain'd for uses to his Lord best known.
 The swiftness of those circles attribute,
 Though numberless, to his omnipotence,
 That to corporeal substances could add 109
 Speed almost spiritual : me thou think'st not slow,
 Who since the morning hour set out from Heaven
 Where God resides, and ere mid-day arriv'd
 In Eden, distance inexpressible
 By numbers that have name. But this I urge,
 Admitting motion in the Heav'ns, to show 115
 Invalid that which thee to doubt it mov'd ;
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on earth.
 God to remove his ways from human sense,
 Plac'd Heav'n from Earth so far, that earthly sight,
 If it presume, might err in things too high, 121
 And no advantage gain. What if the sun
 Be centre to the world, and other stars
 By his attractive virtue and their own
 Incited, dance about him various rounds ? 125
 Their wand'ring course now high, now low, then
 Progressive, retrograde, or standing still, [hid,
 In fix thou seest, and what if sev'nth to these

101. Ps. cxiii. 4. Jehovah is high above all nations, and his glory above the heavens. 102. Job, xxxviii. 5. Who hath stretched the line upon it?

Book VIII. PARADISE LOST. 225

The planet earth, so steadfast though she seem,
 Insensibly three different motions move? 130
 Which else to several spheres thou must ascribe,
 Mov'd contrary with thwart obliquities,
 Or save the sun his labour, and that swift
 Nocturnal and diurnal rhomb suppos'd,
 Invisible else above all stars, the wheel 135
 Of day and night; which needs not thy belief,
 If earth industrious of herself fetch day
 Travelling east, and with her part averse
 From the sun's beam meet night, her other part
 Still luminous by his ray. What if that light 140
 Sent from her through the wide transpicious air,
 To the terrestrial moon be as a star
 Enlight'ning her by day, as she by night
 This earth? reciprocal, if land be there,
 Fields and inhabitants: Her spots thou seest 145
 As clouds, and clouds may rain, and rain produce
 Fruits in her soften'd soil, for some to eat
 Allotted there; and other suns perhaps
 With their attendant moons thou wilt descry
 Communicating male and female light, 150
 Which two great sexes animate the world,
 Stor'd in each orb perhaps with some that live.
 For such vast room in nature unpossess'd
 By living soul, desert and desolate,
 Only to shine, yet scarce to contribute 155
 Each orb a glimpse of light, convey'd so far
 Down to this habitable, which returns
 Light back to them, is obvious to dispute.
 But whether thus these things, or whether not,
 Whether the sun predominant in Heaven 160
 Rise on the earth, or earth rise on the sun,
 He from the east his flaming road begin,
 Or she from west her silent course advance
 With inoffensive pace that spinning sleeps
 On her soft axle, while she paces even, 165
 And bears thee soft with the smooth air along,

Solicit not thy thoughts with matters hid,
 Leave them to God above, him serve and fear;
 Of other creatures, as him pleases best,
 Wherever plac'd, let him dispose: joy thou 170
 In what he gives to thee, this Paradise
 And thy fair Eve; Heav'n is for thee too high
 To know what passes there; be lowly wise:
 Think only what concerns thee and thy being;
 Dream not of other worlds, what creatures there 175
 Live, in what state, condition or degree,
 Contented that thus far hath been reveal'd
 Not of Earth only but of highest Heaven.

To whom thus Adam, clear'd of doubt, reply'd.
 How fully hast thou satisfy'd me, pure 180
 Intelligence of Heav'n, Angel serene,
 And freed from intricacies, taught to live,
 The easiest way, nor with perplexing thoughts
 To interrupt the sweet of life, from which
 God hath bid dwell far off all anxious cares, 185
 And not molest us, unless we ourselves
 Seek them with wand'ring thoughts, and notions
 But apt the mind or fancy is to rove [vain.
 Uncheck'd, and of her roving is no end;
 Till warn'd, or by experience taught, she learn, 190
 That not to know at large of things remote
 From use, obscure and subtle, but to know
 That which before us lies in daily life,
 Is the prime wisdom; what is more, is fume,

167. Deut. xxix. 29. Secret things belong unto Jehovah our God; but those things which are revealed belong unto us.

168. Eccl. xii. 13. Fear God, and keep his commandments; for this is the whole [duty] of man.

173. Rom. xii. 3. Think soberly.

183. John, xiv. 1. Let not

your heart be troubled: ye believe in God, believe also in me.

185. Phil. iv. 6, 7. Be careful for nothing—Let your requests be made known unto God—And the peace of God—shall keep your hearts and minds through Christ Jesus.

187. Rom. i. 21. Vain in their imaginations.

Or

Book VIII. PARADISE LOST. 227

Or emptiness, or fond impertinence, 195
 And renders us in things that most concern
 Unpractis'd, unprepar'd, and still to seek.
 Therefore from this high pitch let us descend
 A lower flight, and speak of things at hand
 Useful, whence haply mention may arise 200
 Of something not unseasonable to ask
 By sufferance, and thy wonted favour deign'd.
 Thee I have heard relating what was done
 Ere my remembrance: now hear me relate
 My story, which perhaps thou hast not heard; 205
 And day is not yet spent; till then thou seest
 How subtly to detain thee I devise,
 Inviting thee to hear while I relate,
 Fond, were it not in hope of thy reply:
 For while I sit with thee, I seem in Heaven, 210
 And sweeter thy discourse is to my ear
 Than fruits of palm-tree pleasantest to thirst
 And hunger both, from labour, at the hour
 Of sweet repast; they satiate, and soon fill 214
 Though pleasant, but thy words with grace divine
 Imbued, bring to their sweetness no satiety.
 To whom thus Raphael answer'd heav'nly meek.
 Nor are thy lips ungraceful, Sire of men,
 Nor tongue ineloquent; for God on thee
 Abundantly his gifts hath also pour'd 220
 Inward and outward both, his image fair:
 Speaking or mute all comeliness and grace
 Attends thee, and each word, each motion forms;
 Nor less think we in Heav'n of thee on Earth
 Than of our fellow servant, and enquire 225
 Gladly into the ways of God with Man:
 For God we see hath honour'd thee, and set

195. 1 Cor. viii. 1. Knowledge puffeth up, but charity edifieth.

216. Ps. cxix. 103. How sweet are thy words to my taste! yea sweeter than honey to my

mouth.

220. Ps. xlv. 2. Grace is poured into thy lips.

225. Rev. xxii. 9. I am thy fellow servant.

On Man his equal love : say therefore on ;
 For I that day was absent, as befel,
 Bound on a voyage uncouth and obscure, 230
 Far on excursion tow'ard the gates of Hell ;
 Squar'd in full legion (such command we had)
 To see that none thence issued forth a spy,
 Or enemy, while God was in his work,
 Lest he incens'd at such eruption bold, 235
 Destruction with creation might have mix'd.
 Not that they durst without his leave attempt,
 But as he sends upon his high behests
 For state, as Sov'reign King, and to inure
 Our prompt obedience. Fast we found, fast shut 240
 The dismal gates, and barricado'd strong ;
 But long ere our approaching heard within
 Noise, other than the sound of dance or song,
 Torment, and loud lament, and furious rage.
 Glad we return'd up to the coasts of light 245
 Ere sabbath evening : so we had in charge.
 But thy relation now ; for I attend,
 Pleas'd with thy words no less than thou with mine.
 So spake the Godlike Pow'r, and thus our sire.
 For Man to tell how human life began 250
 Is hard ; for who himself beginning knew ?
 Desire with thee still longer to converse
 Induc'd me. As new wak'd from soundest sleep
 Soft on the flow'ry herb I found me laid
 In balmy sweat, which with his beams the sun 255
 Soon dry'd, and on the reaking moisture fed.
 Straight toward Heav'n my wond'ring eyes I turn'd,
 And gaz'd a while the ample sky, till rais'd
 By quick instinctive motion up I sprung,
 As thitherward endeavouring, and upright 260
 Stood on my feet ; about me round I saw
 Hill, dale, and shady woods, and sunny plains,
 And liquid lapse of murm'ring streams ; by these,
 Creatures that liv'd and mov'd, and walk'd, or flew,
 Birds.

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Birds on the branches warbling; all things
smil'd, 265

With fragrance and with joy my heart o'erflow'd.

Myself I then perus'd, and limb by limb

Survey'd, and sometimes went, and sometimes ran

With supple joints, as lively vigour led :

But who I was, or where, or from what cause, 270

Knew not; to speak I try'd, and forthwith spake;

My tongue obey'd, and readily could name

Whate'er I saw. Thou Sun, said I, fair light,

And thou enlighten'd Earth, so fresh and gay,

Ye Hills, and Dales, ye Rivers, Woods, and Plains,

And ye that live and move, fair Creatures tell, 276

Tell, if ye saw, how came I thus, how here?

Not of myself; by some great Maker then,

In goodness and in pow'r pre-eminent;

Tell me, how may I know him, how adore, 280

From whom I have that thus I move and live,

And feel that I am happier than I know.

While thus I call'd, and stray'd I knew not whither,

From where I first drew air, and first beheld

This happy light, when answer none return'd, 285

On a green shady bank profuse of flowers

Pensive I sat me down; there gentle sleep

First found me, and with soft oppression seiz'd

My droused sense, untroubled, though I thought

I then was passing to my former state 290

Insensible, and forthwith to dissolve:

When suddenly stood at my head a dream,

Whose inward apparition gently mov'd

My fancy to believe I yet had being,

And liv'd: One came, methought, of shape divine,

And said, Thy mansion wants thee Adam, rise, 296

First Man, of men innumerable ordain'd

First Father, call'd by thee I come thy guide

267. Ps. cxxxix. 14. I will my soul knoweth well.
praise thee, for I am fearfully 281. Acts, xvii. 28. In
and wonderfully made: mar- him we live and move.
vellous are thy works, and that.

To

To the garden of blifs, thy feat prepar'd.
 So faying, by the hand he took me rais'd, 300
 And over fields and waters, as in air
 Smooth fliding without ftep, laft led me up
 A woody mountain; whose high top was plain,
 A circuit wide, inclos'd, with goodlieft trees 304
 Planted, with walks, and bow'rs, that what I faw
 Of earth before fcarce pleafant feem'd. Each tree
 Loaden with faireft fruit, that hung to th' eye
 Tempting, ftirr'd in me fudden appetite
 To pluck and eat; whereat I wak'd, and found
 Before mine eyes all real, as the dream 310
 Had lively fhadow'd: Here had new begun
 My wand'ring, had not he who was my guide
 Up hither, from among the trees appear'd,
 Prefence divine. Rejoicing, but with awe,
 In adoration at his feet I fell 315
 Submifs: he rear'd me', and Whom thou fought'ft I
 Said mildly, Author of all this thou feeft [am
 Above, or round about thee, or beneath.
 This Paradife I give thee, count it thine
 To till and keep, and of the fruit to eat: 320
 Of every tree that in the garden grows
 Eat freely with glad heart; fear here no dearth;
 But of the tree whose operation brings
 Knowledge of good and ill, which I have fet
 The pledge of thy obedience and thy faith, 325
 Amid the garden by the tree of life,
 Remember what I warn thee, fhun to tafte,

300. Gen. ii. 15. The Lord God took the man, and put him into the garden of Eden.

— Acts, viii. 39. The Spirit of the Lord caught away Philip, and he was found at Azotus.

316. Prov. viii. 17. I lovethem that love me, and thofe that feek me early fhall find me.

319 — 330. Gen. ii. 15 — 17. And the Lord God took

the man, and put him into the garden of Eden, to drefs it and to keep it. And the Lord God commanded the man, faying, Of every tree of the garden thou mayeft freely eat: but of the tree of the knowledge of good and evil, thou fhalt not eat of it: for in the day that thou eateft thereof, thou fhalt furely die.

And

And shun the bitter consequence: for know,
 The day thou eat'st thereof, my sole command
 Transgress'd, inevitably thou shalt die, 330
 From that day mortal, and this happy state
 Shalt lose, expell'd from hence into a world
 Of woe and sorrow. Sternly he pronounc'd
 The rigid interdiction, which resounds
 Yet dreadful in mine ear, though in my choice 335
 Not to incur; but soon his clear aspect
 Return'd, and gracious purpose thus renew'd.
 Not only these fair bounds, but all the earth
 To thee and to thy race I give; as lords
 Possess it, and all things that therein live, 340
 Or live in sea, or air, beast, fish, and fowl.
 In sign whereof each bird and beast behold
 After their kinds; I bring them to receive
 From thee their names, and pay thee fealty
 With low subjection; understand the same 345
 Of fish within their wat'ry residence,
 Not hither summon'd, since they cannot change
 Their element to draw the thinner air.
 As thus he spake, each bird and beast behold
 Approaching two and two, these cowering low 350
 With blandishment, each bird stoop'd on his wing.
 I nam'd them, as they pass'd, and understood
 Their nature, with such knowledge God indued
 My sudden apprehension: but in these
 I found not what methought I wanted still; 355
 And to the heav'nly vision thus presum'd.

O by what name, for thou above all these,
 Above mankind, or ought than mankind higher,
 Surpassest far my naming, how may I

343—355. Gen. ii. 19, 20. And
 out of the ground the Lord God
 formed every beast of the field,
 and every fowl of the air, and
 brought them unto Adam, to see
 what he would call them: and
 whatsoever Adam called every

living creature, that was the
 name thereof. And Adam gave
 names to all cattle, and to the
 fowl of the air, and to every
 beast of the field: but for Adam
 there was not found a help meet
 for him.

Adore

Adore thee, Author of this universe, 360
 And all this good to man? for whose well being
 So amply, and with hands so liberal

Thou hast provided all things; but with me
 I see not who partakes. In solitude
 What happiness, who can enjoy alone, 365
 Or all enjoying, what contentment find?

Thus I presumptuous; and the vision bright,
 As with a smile more brighten'd, thus reply'd.

What call'st thou solitude? is not the earth
 With various living creatures, and the air 370
 Replenish'd, and all these at thy command
 To come and play before thee? know'st thou not
 Their language and their ways? they also know,
 And reason not contemptibly; with these
 Find pastime, and bear rule; thy realm is large. 375
 So spake the universal Lord, and seem'd
 So ord'ring. I with leave of speech implor'd,
 And humble deprecation thus reply'd.

Let not my words offend thee, heav'nly Power,
 My Maker, be propitious while I speak. 380

Hast thou not made me here thy substitute,
 And these inferior far beneath me set?

Among unequals what society
 Can sort, what harmony or true delight?
 Which must be mutual, in proportion due 385

Giv'n and receiv'd; but in disparity
 The one intense, the other still remiss
 Cannot well suit with either, but soon prove

Tedious alike: Of fellowship I speak
 Such as I seek, fit to participate 390

All rational delight, wherein the brute
 Cannot be human consort; they rejoice

Each with their kind; lion with lioness;

So fitly them in pairs thou hast combin'd;

Much less can bird with beast, or fish with fowl 395

379. Gen. xviii. 30. Oh let not Jehovah be angry, and I
 will speak.

So

So well converse, nor with the ox the ape;
Worse then can man with beast, and least of all.

Whereto th' Almighty answer'd not displeas'd.

A nice and subtle happiness I see
Thou to thyself proposest, in the choice 400

Of thy associates, Adam, and wilt taste

No pleasure, though in pleasure, solitary.

What think'st thou then of me, and this my state?

Seem I to thee sufficiently possess'd
Of happiness, or not? who am alone 405

From all eternity, for none I know

Second to me or like, equal much less.

How have I then with whom to hold converse

Save with the creatures which I made, and those

To me inferior, infinite descents 410

Beneath what other creatures are to thee?

He ceas'd, I lowly answer'd. To attain

The height and depth of thy eternal ways

All human thoughts come short, Supreme of things;

Thou in thyself art perfect, and in thee 415

Is no deficiency found; not so is Man,

But in degree, the cause of his desire

By conversation with his like to help,

Or solace his defects. No need that thou

Shouldst propagate, already infinite, 420

And through all numbers absolute, though one;

But Man by number is to manifest

His single imperfection, and beget

Like of his like, his image multiply'd,

In unity defective, which requires 425

Collateral love, and dearest amity.

Thou in thy secrecy although alone,

406. Isa. lvii. 15. The High
and Lofly One, that inhabiteth
eternity.

— Exod. viii. 10. That thou
mayest know, there is none like
unto Jehovah.

413. Rom. ii. 33. O the depth
of the riches both of the wis-
dom and knowledge of God!
How unsearchable are his judg-
ments, and his ways past find-
ing out!

Best with thyself accompanied, seek'st not
 Social communication, yet so pleas'd,
 Canst raise thy creature to what height thou wilt
 Of union or communion, deify'd; 431
 I by conversing cannot these erect
 From prone, nor in their ways complacence find.
 Thus I embolden'd spake, and freedom us'd
 Permissive, and acceptance found, which gain'd 435
 This answer from the gracious voice divine.

Thus far to try thee, Adam, I was pleas'd,
 And find thee knowing not of beasts alone,
 Which thou hast rightly nam'd, but of thyself,
 Expressing well the spi'rit within thee free, 440
 My image, not imparted to the brute,
 Whose fellowship therefore unmeet for thee
 Good reason was thou freely shouldst dislike,
 And be so minded still; I, ere thou spak'st,
 Knew it not good for Man to be alone, 445
 And no such company as then thou saw'st
 Intended thee, for trial only brought,
 To see how thou could'st judge of fit and meet:
 What next bring shall please thee, be assur'd,
 Thy likeness, thy fit help, thy other self, 450
 Thy wish exactly to thy heart's desire.

He ended, or I heard no more, for now
 My earthly by his heav'nly overpower'd,
 Which it had long stood under, strain'd to th' height
 In that celestial colloquy sublime, 455
 As with an object that excels the sense
 Dazzled and spent, sunk down, and sought repair
 Of sleep, which instantly fell on me, call'd
 By nature as in aid, and clos'd mine eyes.
 Mine eyes he clos'd, but open left the cell 460
 Of

445. Gen. ii. 18. And the Lord God said, It is not good that the man should be alone.

460—473. Gen. ii. 21, 22. And the Lord God caused a deep sleep to fall upon Adam, and he slept: And he took one of his ribs, and closed up the flesh

Of fancy my internal sight, by which
 Abstract as in a trance methought I saw,
 Though sleeping, where I lay, and saw the shape
 Still glorious before whom awake I stood;
 Who stooping open'd my left side, and took 465
 From thence a rib, with cordial spirits warm,
 And life-blood streaming fresh; wide was the
 wound,

But suddenly with flesh fill'd up and heal'd:
 The rib he form'd and fashion'd with his hands;
 Under his forming hands a creature grew, 470
 Manlike, but different sex, so lovely fair,
 That what seem'd fair in all the world, seem'd now
 Mean, or in her summ'd up, in her contain'd
 And in her looks, which from that time infus'd
 Sweetness into my heart, unfelt before, 475
 And into all things from her air inspir'd
 The spi'rit of love and amorous delight.

She disappear'd, and left me dark; I wak'd
 To find her, or for ever to deplore
 Her loss, and other pleasures all abjure: 480
 When out of hope, behold her, not far off,
 Such as I saw her in my dream, adorn'd
 With what all Earth or Heaven could bestow
 To make her amiable: On she came,
 Led by her heav'nly Maker, though unseen, 485
 And guided by his voice, nor uninform'd
 Of nuptial sanctity and marriage rites:
 Grace was in all her steps, Heav'n in her eye,
 In every gesture dignity and love.
 I overjoy'd could not forbear aloud. 490

This turn hath made amends; thou hast fulfill'd
 Thy words, Creator bounteous and benign,
 Giver of all things fair, but fairest this
 Of all thy gifts, nor enviest. I now see

Bone

flesh instead thereof. And the woman, and brought her unto
 rib which the Lord God had the man.

taken from man, made he a 494—499. Gen. ii. 23, 24.
 And

Bone of my bone, flesh of my flesh, myself 495
 Before me; Woman is her name, of Man
 Extracted; for this cause he shall forego
 Father and mother, and to' his wife adhere;
 And they shall be one flesh, one heart, one soul.

She heard me thus, and though divinely brought,
 Yet innocence and virgin modesty 501

Her virtue and the conscience of her worth,
 That would be woo'd, and not unsought be won,
 Not obvious, not obtrusive, but retir'd,
 The more desirable, or to say all, 505

Nature herself, though pure of sinful thought,
 Wrought in her so, that seeing me, she turn'd;
 I follow'd her, she what was honour knew,
 And with obsequious majesty approv'd
 My pleaded reason. To the nuptial bower 510
 I led her blushing like the morn: all Heaven,

And happy constellations on that hour
 Shed their selectest influence; the earth
 Gave sign of gratulation, and each hill;
 Joyous the birds; fresh gales and gentle airs 515
 Whisper'd it, to the woods, and from their wings
 Flung rose, flung odours from the spicy shrub,
 Disporting, till the amorous bird of night
 Sung spousal, and bid haste the evening star
 On his hill top, to light the bridal lamp. 520

Thus have I told thee all my state, and brought
 My story to the sum of earthly bliss
 Which I enjoy, and must confess to find
 In all things else delight indeed, but such
 As us'd or not, works in the mind no change, 525
 Nor vehement desire, these delicacies
 I mean of taste, sight, smell, herbs, fruits, and flowers,

And Adam said, This is now man leave his father and his mo-
 bone of my bones, and flesh of ther, and shall cleave unto his
 my flesh: she shall be called wife: and they shall be one
 Woman, because she was taken flesh.
 out of man. Therefore shall a

Walks,

Book VIII. PARADISE LOST. 237

Walks, and the melody of birds ; but here
 Far otherwise, transported I behold,
 Transported touch ; here passion first I felt, 530
 Commotion strange, in all enjoyments else
 Superior and unmov'd, here only weak
 Against the charm of beauty's pow'rful glance.
 Or nature fail'd in me, and left some part
 Not proof enough such object to sustain, 535
 Or from my side subducting, took perhaps
 More than enough ; at least on her bestow'd
 Too much of ornament, in outward show
 Elaborate, of inward less exact.
 For well I understand in the prime end 540
 Of nature her th' inferior, in the mind
 And inward faculties, which most excel,
 In outward also her resembling less
 His image who made both, and less expressing
 The character of that dominion given 545
 O'er other creatures ; yet when I approach
 Her loveliness, so absolute she seems
 And in herself complete, so well to know
 Her own, that what she wills to do or say,
 Seems wisest, virtuousest, discreetest, best ; 550
 All higher knowledge in her presence falls
 Degraded, wisdom in discourse with her
 Loses discount'nanc'd, and like folly shows ;
 Authority and reason on her wait,
 As one intended first, not after made 555
 Occasionally ; and to consummate all,
 Greatness of mind and nobleness their seat
 Build in her loveliest, and create an awe
 About her, as a guard angelic plac'd.
 To whom the Angel with contracted brow. 560
 Accuse not nature, she hath done her part ;
 Do thou but thine, and be not diffident
 Of wisdom, she deserts thee not, if thou
 Dismiss not her, when most thou need'st her nigh,
 By attributing overmuch to things 565
 Less excellent, as thou thyself perceiv'st.

For what admir'st thou, what transports thee so,
 An outside? fair no doubt, and worthy well
 Thy cherishing, thy honouring, and thy love,
 Not thy subjection: weigh with her thyself; 570
 Then value: Oft-times nothing profits more
 Than self-esteem, grounded on just and right
 Well manag'd; of that skill the more thou know'st,
 The more she will acknowledge thee her head,
 And to realities yield all her shows: 575
 Made so adorn for thy delight the more,
 So awful, that with honour thou may'st love
 Thy mate, who sees when thou art seen least wise.
 But if the sense of touch whereby mankind
 Is propagated seem such dear delight 580
 Beyond all other, think the same vouchsaf'd
 To cattle and each beast; which would not be
 To them made common and divulg'd, if ought
 Therein enjoy'd were worthy to subdue
 The soul of man, or passion in him move. 585
 What high'er in her society thou find'st
 Attractive, human, rational, love still;
 In loving thou dost well, in passion not,
 Wherein true love consists not; love refines
 The thoughts, and heart enlarges, hath his seat 590
 In reas'on, and is judicious, is the scale
 By which to heav'nly love thou may'st ascend,
 Not sunk in carnal pleasure, for which cause
 Among the beasts no mate for thee was found.
 To whom thus half abash'd Adam reply'd. 595
 Neither her outside form'd so fair, nor ought
 In procreation common to all kinds
 (Though higher of the genial bed by far,
 And with mysterious reverence I deem)

568, 569. Eph. v. 28, 29. his own flesh, but nourisheth
 So ought men to love their and cherisheth it.
 wives, as their own bodies: he — 1 Pet. iii. 7. Giving
 that loveth his wife, loveth him- honour to the wife.
 self: for no man ever yet hated

So much delights me, as those graceful acts, 600
 Those thousand decencies that daily flow

From all her words and actions mix'd with love
 And sweet compliance, which declare unfeign'd
 Union of mind, or in us both one soul;

Harmony to behold in wedded pair 605

More grateful than harmonious sound to th' ear.

Yet these subject not; I to thee disclose

What inward thence I feel, not therefore foil'd,

Who meet with various objects, from the sense

Variouſly representing; yet ſtill free 610

Approve the beſt, and follow what I approve.

To love thou blaſt me not, for love thou ſay'ſt

Leads up to Heav'n, is both the way and guide;

Bear with me then, if lawful what I aſk; 614

Love not the heav'nly Spi'rits, and how their love

Expreſs they, by looks only, or do they mix

Irradiance, virtual or immediate touch?

To whom the Angel with a ſmile that glow'd

Celeſtial roſy red, love's proper hue,

Answer'd. Let it ſuffice thee that thou know'ſt 620

Us happy, and without love no happineſs.

Whatever pure thou in the body enjoy'ſt

(And pure thou wert created) we enjoy

In eminence, and obſtacle find none

Of membrane, joint, or limb, excluſive bars; 625

Eaſier than air with air, if Spi'rits embrace,

Total they mix, union of pure with pure

Deſiring; nor reſtrain'd conveyance need

As fleſh to mix with fleſh, or ſoul with ſoul.

But I can now no more; the parting ſun 630

Beyond the earth's green Cape and verdant Iſles

Hesperian ſets, my ſignal to depart.

Be ſtrong, live happy, and love, but firſt of all

Him whom to love is to obey, and keep

634. 1 John, v. 3. This is the love of God, that we keep his commandments.

His great command; take heed lest passion sway 635
 Thy judgment to do ought, which else free will
 Would not admit; thine and of all thy sons
 The weal or woe in thee is plac'd; beware.
 I in thy persevering shall rejoice,
 And all the Blest: stand fast; to stand or fall 640
 Free in thine own arbitrement it lies.
 Perfect within, no outward aid require;
 And all temptation to transgress repel.

So saying, he arose; whom Adam thus 645
 Follow'd with benediction. Since to part,
 Go heav'nly Guest, ethereal Messenger,
 Sent from whose sov'reign goodness I adore.
 Gentle to me and affable hath been
 Thy condescension, and shall be' honour'd ever
 With grateful memory: thou to mankind 650
 Be good and friendly still, and oft return.

So parted they, the Angel up to Heaven
 From the thick shade, and Adam to his bower.

THE END OF THE EIGHTH BOOK.

ALLUSIONS TO THE CLASSICS.

B O O K VIII.

Ver.

2. Apoll. I. 512. Η, και ο μεν φορμιγγα.
 393. Homer. Οτι τοι εν μεγαρισσι κακον τ'.
 211. Eccl. V. 45. Tale tuum carmen nobis.
 240. Æn. VI. 557. Hinc exaudiri gemitus, et.
 292. Iliad II. Στη δ' αρ υπερ κεφαλης.
 357. Æn. I. 327. O quam te memorem.
 421. Cicero. Omnibus numeris absolutus.
 519. Eccl. VIII. 30. Tibi deferit Hesperus Octam.
 589. Plato Conviv. Τυτο γαρ δη εστι το ορθως επι τα πραγματα

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THE
NINTH BOOK
OF
PARADISE LOST.

M

THE ARGUMENT.

Satan having compass'd the Earth, with meditated guile returns as a mist by night into Paradise, enters into the serpent sleeping. Adam and Eve in the morning go forth to their labours, which Eve proposes to divide in several places, each labouring apart: Adam consents not, alleging the danger, lest that enemy, of whom they were forewarn'd, should attempt her found alone: Eve, loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields: The Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the Serpent speak, asks how he attained to human speech and such understanding not till now; the Serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then void of both: Eve requires him to bring her to that tree, and finds it to be the tree of knowledge forbidden: The Serpent now grown bolder, with many wiles and arguments induces her at length to eat; she pleas'd with the taste deliberates a while whether to impart thereof to Adam or not, at last brings him of the fruit, relates what persuaded her to eat thereof: Adam at first amaz'd, but perceiving her lost, resolves through vehemence of love to perish with her; and extenuating the trespass eats also of the fruit: The effects thereof in them both; they seek to cover their nakedness; then fall to variance and accusation of one another.



PARADISE LOST.

BOOK IX.

NO more of talk where God or Angel guest
With Man, as with his friend, familiar us'd
To sit indulgent, and with him partake
Rural repast, permitting him the while
Venial discourse unblam'd : I now must change 5
Those notes to tragic ; foul distrust, and breach
Disloyal on the part of Man, revolt,
And disobedience ; on the part of Heaven
Now alienated, distance and distaste,
Anger and just rebuke, and judgment given, 10
That brought into this world a world of woe,
Sin and her shadow Death, and Misery
Death's harbinger : Sad task, yet argument
Not less but more heroic than the wrath
Of stern Achilles on his foe pursu'd 15
Thrice fugitive about Troy wall ; or rage
Of Turnus for Lavinia disespous'd,
Or Neptune's ire or Juno's, that so long
Perplex'd the Greek and Cytherea's Son ;
If answerable stile I can obtain 20
Of my celestial patroness, who deigns
Her nightly visitation unimplor'd,
And dictates to me slumb'ring, or inspires
Easy my unpremeditated verse :
Since first this subject for heroic song 25
Pleas'd me long choosing, and beginning late ;
Not sedulous by nature to indite
Wars, hitherto the only argument

Heroic deem'd, chief mast'ry to dissect
 With long and tedious havoc fabled knights 30
 In battles feign'd; the better fortitude
 Of patience and heroic martyrdom
 Unsung; or to describe races and games,
 Or tilting furniture, emblazon'd shields,
 Impresses quaint, caparisons and steeds; 35
 Bases and tinsel trappings, gorgeous knights
 At joust and tournament; then marshal'd feast
 Serv'd up in hall with sewers, and seneshals;
 The skill of artifice or office mean,
 Not that which justly gives heroic name 40
 To person or to poem. Me of these
 Nor skill'd nor studious, higher argument
 Remains, sufficient of itself to raise
 That name, unless an age too late, or cold
 Climate, or years, damp my intended wing 45
 Depress'd, and much they may, if all be mine,
 Not her's who brings it nightly to my ear.

The sun was sunk, and after him the star
 Of Hesperus, whose office is to bring
 Twilight upon the earth, short arbiter 50
 'Twixt day and night, and now from end to end
 Night's hemisphere had veil'd th' horizon round:
 When Satan who late fled before the threats
 Of Gabriel out of Eden, now improv'd
 In meditated fraud and malice, bent 55
 On Man's destruction, maugre what might hap
 Of heavier on himself, fearless return'd.
 By night he fled, and at midnight return'd
 From compassing the earth, cautious of day,
 Since Uriel regent of the sun descry'd 60
 His entrance, and forewarn'd the Cherubim
 That kept their watch; thence full of anguish driven,
 The space of sev'n continued nights he rode
 With darkness, thrice the equinoctial line
 He circled, four times cross'd the car of night 65

30. Homer.

34. The Italian Poets.

33. Homer and Virgil.

From pole to pole, traversing each colúre ;
 On th' eighth return'd, and on the coast averse
 From entrance or Cherubic watch, by stealth
 Found unsuspected way. There was a place,
 Now not, though sin, not time, first wrought the
 change, 70

Where Tigris at the foot of Paradise
 Into a gulf shot under ground, till part
 Rose up a fountain by the tree of life ;
 In with the river sunk, and with it rose
 Satan involv'd in rising mist, then sought 75
 Where to lie hid ; sea he had search'd and land
 From Eden over Pontus, and the pool
 Mæotis, up beyond the river Ob ;
 Downward as far antarctic ; and in length
 West from Orontes to the ocean barr'd 80
 At Darien, thence to the land where flows
 Ganges and Indus : thus the orb he roam'd
 With narrow search, and with inspection deep
 Consider'd every creature, which of all
 Most opportune might serve his wiles, and found 85
 The serpent subtlest beast of all the field.
 Him after long debate, irresolute
 Of thoughts revolv'd, his final sentence chose
 Fit vessel, fittest imp of fraud, in whom
 To enter, and his dark suggestions hide 90
 From sharpest sight : for in the wily snake,
 Whatever sleights none would suspicious mark,
 As from his wit and native subtlety
 Proceeding, which in other beasts observ'd
 Doubt might beget of diabolic power 95
 Active within beyond the sense of brute.
 Thus he resolv'd, but first from inward grief
 His bursting passion into plaints thus pour'd.

80. Job, xxxviii. 10, 11. And
 brake up for the sea my decreed
 place, and set bars and doors ;
 and said, Hitherto shalt thou
 come, but no further : and here

shall thy proud waves be stayed.

86. Gen. iii. 1. Now the
 serpent was more subtle than
 any beast of the field.

O Earth, how like to Heav'n, if not preferr'd
 More justly, feat worthier of Gods, as built 100
 With second thoughts, reforming what was old!
 For what God after better worse would build?
 Terrestrial Heav'n, danc'd round by other Heavens
 That shine, yet bear their bright officious lamps,
 Light above light, for thee alone, as seems, 105
 In thee concentrating all their precious beams
 Of sacred influence! As God in Heaven
 Is centre, yet extends to all, so thou
 Centring receiv'st from all those orbs; in thee
 Not in themselves, all their known virtue' appears
 Productive in herb, plant, and nobler birth 111
 Of creatures animate with gradual life
 Of growth, sense, reason, all summ'd up in Man.
 With what delight could I have walk'd thee round,
 If I could joy in ought, sweet interchange 115
 Of hill, and valley, rivers, woods and plains,
 Now land, now sea, and shores with forests crown'd,
 Rocks, dens, and caves! but I in none of these
 Find place or refuge; and the more I see
 Pleasures about me, so much more I feel 120
 Torment within me', as from the hateful siege
 Of contraries; all good to me becomes
 Bane, and in Heav'n much worse would be my state.
 But neither here seek I, no nor in Heav'n
 To dwell, unless by mast'ring Heav'n's Supreme;
 Nor hope to be myself less miserable 126
 By what I seek, but others to make such
 As I; though thereby worse to me redound:
 For only in destroying I find ease
 To my relentless thoughts; and him destroy'd, 130
 Or won to what may work his utter loss,
 For whom all this was made, all this will soon

116. Ps. civ. 8—15. The mountains ascend, the valleys descend into the place which thou hast founded for them. He sendeth the springs into the vallies. They give drink to every beast of the

field. By them the fowls of heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works.

Follow,

Follow, as to him link'd in weal or woe,
 In woe then; that destruction wide may range:
 To me shall be the glory sole among 135
 Th' infernal Pow'rs, in one day to have marr'd
 What he Almighty styl'd, six nights and days
 Continued making, and who knows how long
 Before had been contriving, though perhaps
 Not longer than since I in one night freed 140
 From servitude inglorious well nigh half
 Th' angelic name, and thinner left the throng
 Of his adorers: he to be aveng'd,
 And to repair his numbers thus impair'd,
 Whether such virtue spent of old now fail'd 145
 More Angels to create, if they at least
 Are his created, or to spite us more,
 Determin'd to advance into our room
 A creature form'd of earth, and him endow,
 Exalted from so base original, 150
 With heav'nly spoils, our spoils: What he decreed
 He' effected; Man he made, and for him built
 Magnificent this world, and earth his seat,
 Him lord pronounc'd, and, O indignity!
 Subjected to his service Angel wings, 155
 And flaming ministers to watch and tend
 Their earthly charge: Of these the vigilance
 I dread, and to elude, thus wrapt in mist
 Of midnight vapour glide obscure, and pry
 In every bush and brake, where hap may find 160
 The serpent sleeping, in whose mazy folds
 To hide me, and the dark intent I bring.
 O foul descent! that I who erst contended
 With Gods to sit the high'est, am now constrain'd
 Into a beast, and mix'd with bestial slime, 165
 This essence to incarnate and imbrute,

137. Exod. xx. 11. In six days Jehovah made heaven and earth, the sea, and all that is in them.

155. Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

That to the height of deity aspir'd;
 But what will not ambition and revenge
 Descend to? who aspires must down as low
 As high he soar'd, obnoxious first or last 170
 To basest things. Revenge, at first though sweet,
 Bitter ere long back on itself recoils;
 Let it; I reckon not, so it light well aim'd,
 Since higher I fall short, on him who next
 Provokes my envy, this new fav'rite 175
 Of Heav'n, this man of clay, son of despite,
 Whom us the more to spite his Maker rais'd
 From dust: spite then with spite is best repaid.
 So saying, through each thicket dank or dry,
 Like a black mist low creeping, he held on 180
 His midnight search, where soonest he might find
 The serpent: him fast sleeping soon he found
 In labyrinth of many a round self-roll'd,
 His head the midst, well stor'd with subtle wiles:
 Not yet in horrid shade or dismal den, 185
 Nor nocent yet, but on the grassy herb
 Fearless unfear'd he slept: in at his mouth
 The Devil enter'd, and his brutal sense,
 In heart or head, possessing soon inspir'd
 With act intelligential; but his sleep 190
 Disturb'd not, waiting close th' approach of morn.
 Now when as sacred light began to dawn
 In Eden on the humid flow'rs, that breath'd
 Their morning incense, when all things that breathe,
 From th' earth's great altar send up silent praise 195
 To the Creator, and his nostrils fill
 With grateful smell, forth came the human pair,
 And join'd their vocal worship to the quire
 Of creatures wanting voice; that done, partake
 The season, prime for sweetest scents and airs: 200
 Then commune how that day they best may ply

178. Gen. ii. 7. And the Lord God formed man of the dust of the ground. 195, 197. Gen. viii. 21. Jehovah smelled a sweet savour.

Their growing work : for much their work outgrew
The hands dispatch of two gard'ning so wide.
And Eve first to her husband thus began.

Adam, well may we labour still to dress 205
This garden, still to tend plant, herb and flower,
Our pleasant task enjoin'd, but till more hands
Aid us, the work under our labour grows,
Luxurious by restraint ; what we by day
Lop overgrown, or prune, or prop, or bind, 210
One night or two with wanton growth derides
Tending to wild. Thou therefore now advise,
Or hear what to my mind first thoughts present;
Let us divide our labours, thou where choice
Leads thee, or where most needs, whether to wind
The woodbine round this arbour, or direct 216
The clasping ivy where to climb, while I
In yonder spring of roses intermix'd
With myrtle, find what to redress till noon:
For while so near each other thus all day 220
Our task we choose, what wonder if so near
Looks intervene and smiles, or object new
Casual discourse draw on, which intermits
Our day's work brought to little, though begun
Early, and th' hour of supper comes unearn'd. 225

To whom mild answer Adam thus return'd.
Sole Eve, associate sole, to me beyond
Compare above all living creatures dear,
Well hast thou motion'd, well thy thoughts employ'd
How we might best fulfil the work which here 230
God hath assign'd us, nor of me shalt pass
Unprais'd : for nothing lovelier can be found
In woman, than to study household good,
And good works in her husband to promote.
Yet not so strictly hath our Lord impos'd 235
Labour, as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse

Of looks and smiles, for smiles from reason flow,
 To brute deny'd, and are of love the food, 240
 Love not the lowest end of human life.
 For not to irksome toil, but to delight
 He made us, and delight to reason join'd.
 These paths and bow'rs doubt not but our joint hands
 Will keep from wilderness with ease, as wide 245
 As we need walk, till younger hands ere long
 Assist us: but if much converse perhaps
 Thee satiate, to short absence I could yield:
 For solitude sometimes is best society,
 And short retirement urges sweet return. 250
 But other doubt possesses me, lest harm
 Befall thee, sever'd from me; for thou know'st
 What hath been warn'd us, what malicious foe
 Envyng our happiness, and of his own
 Despairing, seeks to work us woe and shame 255
 By sly assault; and somewhere nigh at hand
 Watches, no doubt, with greedy hope to find
 His wish and best advantage, us asunder,
 Hopeless to circumvent us join'd, where each
 To other speedy aid might lend at need; 260
 Whether his first design be to withdraw
 Our fealty from God, or to disturb
 Conjugal love, than which perhaps no bliss
 Enjoy'd by us excites his envy more;
 Or this, or worse, leave not the faithful side 265
 That gave thee be'ing, still shades thee and protects:
 The wife, where danger or dishonour lurks,
 Safest and seemliest by her husband stays,
 Who guards her, or with her the worst endures.
 To whom the virgin majesty of Eve, 270
 As one who loves, and some unkindness meets,
 With sweet austere composure thus reply'd.

249. Mark, i. 35. In the morning he went out into a solitary place.

— Matt. xiv. 23. When the evening was come he was there alone.

266. Eph. v. 23. For the husband is the head of the wife, even as Christ is the head of the church—and he is the saviour of the body.

Offspring of Heav'n and Earth, and all Earth's
That such an enemy we have, who seeks [Lord,
Our ruin, both by thee inform'd I learn, 275
And from the parting Angel over-heard,
As in a shady nook I stood behind,
Just then return'd at shut of evening flowers.

But that thou shouldst my firmness therefore doubt
To God or thee, because we have a foe 280
May tempt it, I expected not to hear.

His violence thou fear'st not, being such
As we, not capable of death or pain,
Can either not receive, or can repel.
His fraud is then thy fear, which plain infers 285
Thy equal fear that my firm faith and love
Can by his fraud be shaken or seduc'd; [breast,
Thoughts, which how found they harbour in thy
Adam, mis-thought of her to thee so dear?

To whom with healing words Adam reply'd. 290
Daughter of God and Man, immortal Eve,
For such thou art, from sin and blame entire:
Not diffident of thee do I dissuade

Thy absence from my sight, but to avoid
Th' attempt itself, intended by our foe. 295

For he who tempts, though' in vain, at least asperes
The tempted with dishonour foul, suppos'd
Not incorruptible of faith, not proof

Against temptation: thou thyself with scorn
And anger wouldst resent the offer'd wrong, 300

Though ineffectual found: misdeem not then,
If such affront I labour to avert

From thee alone, which on us both at once
The enemy, though bold, will hardly dare,
Or daring, first on me th' assault shall light. 305

Nor thou his malice and false guile contemn;
Subtle he needs must be, who could seduce
Angels; nor think superfluous others aid.

291, 292. 1 Pet. iii. 7. Giving honour unto the wife, as unto the weaker vessel.

306. Eph. vi. 11, 12. Against the wiles of the devil—against wicked spirits.

I from the influence of thy looks receive
 Access in every virtue, in thy sight 310
 More wise, more watchful, stronger, if need were
 Of outward strength; while shame, thou looking on,
 Shame to be overcome or over-reach'd
 Would utmost vigour raise, and rais'd unite.
 Why should'st not thou like sense within thee feel
 When I am present, and thy trial choose 316
 With me, best witness of thy virtue try'd?
 So spake domestic Adam in his care
 And matrimonial love: but Eve, who thought
 Less attributed to her faith sincere, 320
 Thus her reply with accent sweet renew'd.
 If this be our condition, thus to dwell
 In narrow circuit straiten'd by a foe,
 Subtle or violent, we not endued
 Single with like defence, wherever met, 325
 How are we happy, still in fear of harm?
 But harm precedes not sin: only our foe
 Tempting affronts us with his foul esteem
 Of our integrity: his foul esteem
 Sticks no dishonour on our front, but turns 330
 Foul on himself: then wherefore shunn'd or fear'd
 By us? who rather double honour gain
 From his surmise prov'd false, find peace within,
 Favour from Heav'n, our witness from th' event.
 And what is faith, love, virtue unassay'd 335
 Alone, without exterior help sustain'd?
 Let us not then suspect our happy state
 Left so imperfect by the Maker wise,
 As not secure to single or combin'd.
 Frail is our happiness, if this be so, 340
 And Eden were no Eden thus expos'd.
 To whom thus Adam fervently reply'd.
 O Woman, best are all things as the will
 Of God ordain'd them; his creating hand
 Nothing imperfect or deficient left 345
 Of all that he created, much less Man,

Or ought that might his happy state secure,
 Secure from outward force; within himself
 The danger lies, yet lies within his power:
 Against his will he can receive no harm. 350
 But God left free the will, for what obeys
 Reason, is free, and reason he made right,
 But bid her well beware, and still erect,
 Lest by some fair appearing good surpris'd
 She dictate false, and misinform the will 355
 To do what God expressly hath forbid.
 Not then mistrust, but tender love enjoins,
 That I should mind thee oft, and mind thou me.
 Firm we subsist, yet possible to swerve,
 Since reason not impossibly may meet 360
 Some specious object by the foe suborn'd,
 And fall into deception unaware,
 Not keeping strictest watch, as she was warn'd.
 Seek not temptation then, which to avoid
 Were better, and most likely if from me 365
 Thou sever not: trial will come unsought.
 Wouldst thou approve thy constancy, approve
 First thy obedience; th' other who can know,
 Not seeing thee attempted, who attest?
 But if thou think, trial unsought may find 370
 Us both securer than thus warn'd thou seem'st,
 Go; for thy stay, not free, absents thee more;
 Go in thy native innocence, rely
 On what thou hast of virtue, summon all,
 For God tow'ards thee hath done his part, do thine.
 So spake the patriarch of mankind; but Eve 376
 Persisted, yet submits, though last, reply'd.
 With thy permission then, and thus forewarn'd
 Chiefly by what thy own last reasoning words
 Touch'd only, that our trial, when least sought, 380

360. Prov. xxviii. 14. Happy is the man that feareth alway.

364. Matt. xxvi. 41. Watch and pray, that ye enter not into

363. Matt. vi. 13. Lead us not into temptation.

May find us both perhaps far less prepar'd,
 The willinger I go, nor much expect
 A foe so proud will first the weaker seek;
 So bent, the more shall shame him his repulse. 384
 Thus saying, from her husband's hand her hand
 Soft she withdrew, and like a Wood-Nymph light,
 Oread or Dryad, or of Delia's train,
 Betook her to the groves, but Delia's self
 In gait surpass'd, and Goddess-like deport,
 Though not as she with bow and quiver arm'd, 390
 But with such gard'ning tools as art yet rude,
 Guiltless of fire, had form'd, or Angels brought.
 To Pales, or Pomona, thus adorn'd,
 Likest she seem'd, Pomona when she fled
 Vertumnus, or to Ceres in her prime, 395
 Yet virgin of Proserpina from Jove.
 Her long with ardent look his eye pursu'd
 Delighted, but desiring more her stay.
 Oft he to her his charge of quick return
 Repeated, she to him as oft engag'd 400
 To be return'd by noon amid the bower,
 And all things in best order to invite
 Noontide repast, or afternoon's repose.
 O much deceiv'd, much failing hapless Eve,
 Of thy presum'd return! event perverse! 405
 Thou never from that hour in Paradise
 Found'st either sweet repast, or sound repose;
 Such ambush hid among sweet flow'rs and shades
 Waited with hellish rancour imminent
 To intercept thy way, or send thee back 410
 Despoil'd of innocence, of faith, of bliss.
 For now, and since first break of dawn the Fiend,
 Mere serpent in appearance, forth was come,
 And on his quest, where likeliest he might find,
 The only two of mankind, but in them 415
 The whole included race, his purpos'd prey.
 In bow'r and field he sought, where any tuft
 Of grove or garden-plot more pleasant lay,

Their

Their tendence or plantation for delight;
 By fountain or by shady rivulet 420
 He sought them both, but wish'd his hap might find
 Eve separate, he wish'd, but not with hope
 Of what so seldom chanc'd, when to his wish,
 Beyond his hope, Eve separate he spies,
 Veil'd in a cloud of fragrance, where she stood, 425
 Half spy'd, so thick the roses blushing round
 About her glow'd, oft stooping to support
 Each flow'r of slender stalk, whose head though gay
 Carnation, purple, azure, or speck'd with gold,
 Hung drooping unsustain'd; them she upstays 430
 Gently with myrtle band, mindless the while
 Herself, though fairest unsupported flower,
 From her best prop so far, and storm so nigh.
 Nearer he drew, and many a walk trav'ers'd
 Of stateliest covert, cedar, pine, or palm, 435
 Then voluble and bold, now hid, now seen
 Among thick-woven arborets and flowers
 Imborder'd on each bank, the hand of Eve:
 Spot more delicious than those gardens feign'd
 Or of reviv'd Adonis, or renown'd 440
 Alcinous, host of old Laertes' son,
 Or that, not mystic, where the sapient king
 Held dalliance with his fair Egyptian spouse.
 Much he the place admir'd, the person more.
 As one who long in populous city pent, 445
 Where houses thick and sewers annoy the air,
 Forth issuing on a summer's morn to breathe
 Among the pleasant villages and farms
 Adjoin'd, from each thing met conceives delight,
 The smell of grain, or tedded grass, or kine, 450
 Or dairy, each rural sight, each rural sound;
 If chance with nymphlike step fair virgin pass,
 What pleasing seem'd, for her now pleases more,
 She most, and in her look sums all delight:
 Such pleasure took the Serpent to behold 455
 This flow'ry plat, the sweet recess of Eve

Thus

Thus early, thus alone ; her heav'nly form.
 Angelic, but more soft, and feminine,
 Her graceful innocence, her every air
 Of gesture or least action over-aw'd 460
 His malice, and with rapine sweet bereav'd
 His fierceness of the fierce intent it brought:
 That space the Evil-one abstracted stood
 From his own ev'il, and for the time remain'd
 Stupidly good, of enmity disarm'd, 465
 Of guile, of hate, of envy, of revenge;
 But the hot Hell that always in him burns,
 Though in mid Heav'n, soon ended his delight,
 And tortures him now more, the more he sees
 Of pleasure not for him ordain'd : then soon 470
 Fierce hate he recollects, and all his thoughts
 Of mischief, gratulating, thus excites.

Thoughts, whither have ye led me ! with what
 Compulsion thus transported to forget [sweet
 What hither brought us ! hate, not love, nor hope
 Of Paradise for Hell, hope here to taste 476
 Of pleasure, but all pleasure to destroy,
 Save what is in destroying ; other joy
 To me is lost. Then let me not let pass
 Occasion which now smiles ; behold alone 480
 The woman, opportune to all attempts,
 Her husband, for I view far round, not nigh,
 Whose higher intellectual more I shun,
 And strength, of courage haughty, and of limb
 Heroic built, though of terrestrial mould, 485
 Foe not formidable, exempt from wound,
 I not ; so much hath Hell debas'd, and pain
 Enfeebled me, to what I was in Heaven.
 She fair, divinely fair, fit love for Gods,
 Not terrible, though terror be in love 490
 And beauty, not approach'd by stronger hate,
 Hate stronger, under shew of love well feign'd,

463. Matt. xiii. 19. Then
 cometh the evil one.

472. Acts, xiii. 10. Full
 of all subtilty, and all mischief.
 The

The way which to her ruin now I tend.

So spake the enemy' of mankind, inclos'd
In serpent, inmate bad, and toward Eve 495

Address'd his way, not with indented wave,
Prone on the ground, as since, but on his rear,
Circular base of rising folds, that tower'd
Fold above fold a surging maze, his head
Crested aloft, and carbuncle his eyes; 500

With burnish'd neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floated redundant: pleasing was his shape,
And lovely; never since of serpent kind
Lovelier, not those that in Illyria chang'd 505

Hermione and Cadmus, or the God
In Epidaurus; nor to which transform'd
Ammonian Jove, or Capitoline was seen,
He with Olympias, this with her who bore
Scipio the height of Rome. With tract oblique 510

At first, as one who sought access, but fear'd
To interrupt, side-long he works his way.
As when a ship by skilful steersman wrought
Nigh river's mouth or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail: 515

So varied he, and of his tortuous train
Curl'd many a wanton wreath in sight of Eve,
To lure her eye; she busied heard the sound
Of rustling leaves, but minded not, as us'd
To such disport before her through the field, 520

From every beast, more duteous at her call,
Than at Circean call the herd disguis'd.
He bolder now, uncall'd before her stood,
But as in gaze admiring: oft he bow'd
His turret crest, and sleek enamel'd neck, 525

Fawning, and lick'd the ground whereon she trod.
His gentle dumb expression turn'd at length

493. 2 Cor. ii. 11. Left his devices.

Satan should get an advantage — Prov. xxvi. 28. A flatter-
ing mouth worketh ruin.

The eye of Eve to mark his play ; he glad
 Of her attention gain'd, with serpent tongue
 Organic, or impulse of vocal air, 530
 His fraudulent temptation thus began.

Wonder not, sov'reign Mistress, if perhaps
 Thou canst, who art sole wonder ; much less arm
 Thy looks, the Heav'n of mildness, with disdain,
 Displeas'd that I approach thee thus, and gaze 535
 Infatiate, I thus single, nor have fear'd
 Thy awful brow, more awful thus retir'd.
 Fairest resemblance of thy Maker fair,
 Thee all things living gaze on, all things thine
 By gift, and thy celestial beauty' adore 540
 With ravishment beheld, there best beheld
 Where universally admir'd ; but here
 In this inclosure wild, these beasts among,
 Beholders rude, and shallow to discern
 Half what in thee is fair, one man except, 545
 Who sees thee ? (and what is one ?) who shouldst
 be seen

A Goddess among Gods, ador'd and serv'd
 By Angels numberless, thy daily train.

So glaz'd the Tempter, and his poem tun'd ;
 Into the heart of Eve his words made way, 550
 Though at the voice much marvelling ; at length
 Not unamaz'd she thus in answer spake.

What may this mean ? language of man pronounc'd
 By tongue of brute, and human sense express'd ?

The first at least of these I thought deny'd 555
 To beasts, whom God on their creation-day
 Created mute to all articulate sound ;

The latter I demur, for in their looks
 Much reas'on, and in their actions oft appears.

Thee, Serpent, subtlest beast of all the field 560
 I knew, but not with human voice endued ;

539. Prov. xxix. 5. A flatterer spreadeth a net for the feet. pent beguiled Eve through his subtlety.

549. 2 Cor. xi. 3. The ser-

Redouble then this miracle, and say,
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that daily are in fight: 565
Say, for such wonder claims attention due.

To whom the guileful Tempter thus reply'd.
Empress of this fair world, resplendent Eve,
Easy to me it is to tell thee all [obey'd:

What thou command'st, and right thou shouldst be'
I was at first as other beasts that graze 571

The trodden herb, of abject thoughts and low,
As was my food: nor ought but food discern'd
Or sex, and apprehended nothing high:
Till on a day roving the field, I chanc'd 575

A goodly tree far distant to behold,
Loaden with fruit of fairest colours mix'd,
Ruddy and gold: I nearer drew to gaze;
When from the boughs a savoury odour blown,
Grateful to appetite, more pleas'd my sense 580

Than smell of sweetest fennel, or the teats
Of ewe or goat dropping with milk at even,
Unfuck'd of lamb or kid, that tend their play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolv'd 585

Not to defer; hunger and thirst at once,
Pow'rful persuaders, quicken'd at the scent
Of that alluring fruit, urg'd me so keen.

About the mossy trunk I wound me soon,
For high from ground the branches would require
Thy utmost reach or Adam's: Round the tree 591

All other beasts that saw, with like desire
Longing and envying stood, but could not reach.

Amid the tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill 595
I spar'd not, for such pleasure till that hour

570—612. John, viii. 44. He tempter.
is a liar, and the father of it. — Luke, iv. 13. All the
— Matt. iv. 3. The temptation.

At feed or fountain never had I found.
 Sated at length, ere long I might perceive
 Strange alteration in me, to degree
 Of reason in my inward pow'rs, and speech 600
 Wanted not long, though to this shape retain'd.
 Thenceforth to speculations high or deep
 I turn'd my thoughts, and with capacious mind
 Consider'd all things visible in Heaven,
 Or Earth, or Middle, all things fair and good: 605
 But all that fair and good in thy divine
 Semblance, and in thy beauty's heav'nly ray
 United I beheld; no fair to thine
 Equivalent or second, which compell'd
 Me thus, though importune perhaps, to come 610
 And gaze, and worship thee of right declar'd
 Sov'reign of creatures, universal Dame.
 So talk'd the spirited fly Snake; and Eve
 Yet more amaz'd unwary thus reply'd.
 Serpent, thy overpraising leaves in doubt 615
 The virtue of that fruit, in thee first prov'd:
 But say, where grows the tree, from hence how far?
 For many are the trees of God that grow
 In Paradise, and various, yet unknown
 To us, in such abundance lies our choice, 620
 As leaves a greater store of fruit untouch'd,
 Still hanging incorruptible, till men
 Grow up to their provision, and more hands
 Help to disburden Nature of her birth.
 To whom the wily Adder, blithe and glad. 625
 Empress, the way is ready, and not long,
 Beyond a row of myrtles, on a flat,
 Fast by a fountain, one small thicket past
 Of blowing myrrh and balm; if thou accept
 My conduct, I can bring thee thither soon. 630
 Lead then, said Eve. He leading swiftly roll'd
 In tangles, and made intricate seem straight,

To mischief swift. Hope elevates, and joy
 Brightens his crest ; as when a wand'ring fire,
 Compact of unctuous vapour, which the night 635
 Condenses, and the cold environs round,
 Kindled through agitation to a flame,
 Which oft, they say, some evil Spi'rit attends,
 Hovering and blazing with delusive light, 639
 Misleads th' amaz'd night-wand'rer from his way
 To bogs and mires, and oft through pond or pool,
 There swallow'd up and lost, from succour far.
 So glister'd the dire Snake, and into fraud
 Led Eve our credulous mother, to the tree
 Of prohibition, root of all our woe ; 645
 Which when she saw, thus to her guide she spake.

Serpent, we might have spar'd our coming hither,
 Fruitless to me, though fruit be here to' excess,
 The credit of whose virtue rest with thee,
 Wond'rous indeed, if cause of such effects. 650
 But of this tree we may not taste nor touch ;
 God so commanded, and lest that command
 Sole daughter of his voice ; the rest, we live
 Law to ourselves, our reason is our law.

To whom the Tempter guilefully reply'd. 655
 Indeed ? hath God then said that of the fruit
 Of all these garden trees ye shall not eat,
 Yet Lords declar'd of all in earth or air ?

To whom thus Eve yet sinless. Of the fruit
 Of each tree in the garden we may eat, 660
 But of the fruit of this fair tree amidst
 The garden, God hath said, Ye shall not eat
 Thereof, nor shall ye touch it, lest ye die. [bold

She scarce had said, though brief, when now more
 The Tempter, but with shew of zeal and love 665

656. Gen. iii. 1. Yea, hath the garden : but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall

659. Gen. iii. 2, 3. We may eat of the fruit of the trees of ye touch it, lest ye die.

To Man, and indignation at his wrong,
 New part puts on, and as to passion mov'd,
 Fluctuates disturb'd, yet comely and in act
 Rais'd, as of some great matter to begin.
 As when of old some orator renown'd 670
 In Athens or free Rome, where eloquence
 Flourish'd, since mute, to some great cause address'd
 Stood in himself collected, while each part,
 Motion, each act won audience ere the tongue,
 Sometimes in height began, as no delay 675
 Of preface brooking through his zeal of right:
 So standing, moving, or to height up grown,
 The Tempter all impassion'd thus began.

O sacred, wise, and wisdom-giving Plant,
 Mother of science, now I feel thy power 680
 Within me clear, not only to discern
 Things in their causes, but to trace the ways
 Of highest agents, deem'd however wise.
 Queen of this universe, do not believe
 Those rigid threats of death; ye shall not die: 685
 How should ye? by the fruit? it gives you life
 To knowledge; by the threat'ner? look on me,
 Me who have touch'd and tasted, yet both live,
 And life more perfect have attain'd than fate
 Meant me, by vent'ring higher than my lot. 690
 Shall that be shut to Man, which to the Beast
 Is open? or will God incense his ire
 For such a petty trespass, and not praise
 Rather your dauntless virtue, whom the pain
 Of death denounc'd, whatever thing death be, 695
 Deterr'd not from achieving what might lead
 To happier life, knowledge of good and evil;
 Of good, how just? of evil, if what is evil
 Be real, why not known, since easier shunn'd?
 God therefore cannot hurt ye, and be just; 700
 Not just, not God; not fear'd then, nor obey'd:

685. Gen. iii. 4. Ye shall not surely die.

Your fear itself of death removes the fear.
 Why then was this forbid? Why but to awe,
 Why but to keep ye low and ignorant,
 His worshippers; he knows that in the day 705
 Ye eat thereof, your eyes that seem so clear,
 Yet are but dim, shall perfectly be then
 Open'd and clear'd, and ye shall be as Gods,
 Knowing both good and evil as they know.
 That ye shall be as Gods, since I as Man, 710
 Internal Man, is but proportion meet;
 I of brute human, ye of human Gods.
 So ye shall die perhaps, by putting off
 Human, to put on Gods; death to be wish'd,
 Though threaten'd, which no worse than this can
 bring. 715

And what are Gods that Man may not become
 As they, participating God-like food?
 The Gods are first, and that advantage use
 On our belief, that all from them proceeds;
 I question it, for this fair earth I see, 720
 Warm'd by the sun, producing every kind,
 Them nothing: if they all things, who inclos'd
 Knowledge of good and evil in this tree,
 That whoso eats thereof, forthwith attains
 Wisdom without their leave? and wherein lies 725
 Th' offence, that Man should thus attain to know?
 What can your knowledge hurt him, or this tree
 Impart against his will if all be his?
 Or is it envy, and can envy dwell
 In heav'nly breasts? these, these and many more 730
 Causes import your need of this fair fruit.
 Goddess humane, reach then, and freely taste.

He ended, and his words replete with guile
 Into her heart too easy entrance won:

705. Gen. iii. 5. For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as

gods, knowing good and evil.

733. Heb. iii. 13. The deceitfulness of sin.

Fix'd on the fruit she gaz'd, which to behold 735
 Might tempt alone, and in her ears the sound
 Yet rung of his persuasive words, impregn'd
 With reason, to her seeming, and with truth;
 Mean while the hour of noon drew on, and wak'd
 An eager appetite, rais'd by the smell 740
 So savory of that fruit, which with desire,
 Inclinal now grown to touch or taste,
 Solicited her longing eye; yet first
 Pausing a while, thus to herself she mus'd.

Great are thy virtues, doubtless, best of fruits, 745
 Though kept from man, and worthy to be' admir'd,
 Whose taste, too long forborn, at first assay
 Gave elocution to the mute, and taught
 The tongue not made for speech to speak thy praise:
 Thy praise he also who forbids thy use, 750
 Conceals not from us, naming thee the tree
 Of knowledge, knowledge both of good and evil;
 Forbids us then to taste, but his forbidding
 Commends thee more, while it infers the good
 By thee communicated, and our want: 755
 For good unknown, sure is not had, or had
 And yet unknown, is as not had at all.
 In plain then, what forbids he but to know,
 Forbids us good, forbids us to be wise?
 Such prohibitions bind not. But if death 760
 Bind us with after-bands, what profits then
 Our inward freedom? In the day we eat
 Of this fair fruit, our doom is, we shall die.
 How dies the Serpent? he hath eaten and lives,
 And knows, and speaks, and reasons, and discerns,
 Irrational till then. For us alone 766
 Was death invented? or to us deny'd
 This intellectual food, for beasts reserv'd?
 For beasts it seems: yet that one beast which first
 Hath tasted, envies not, but brings with joy 770
 The good befall'n him, author unsuspect,
 Friendly to man, far from deceit or guile.

What

What fear I then, rather what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty? 775

Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise: what hinders then
To reach, and feed at once both body' and mind?

So saying, her rash hand in evil hour 780
Forth reaching to the fruit, she pluck'd, she eat:
Earth felt the wound, and Nature from her seat
Sighing through all her works gave signs of woe,
That all was lost. Back to the thicket slunk

The guilty Serpent, and well might, for Eve 785
Intent now wholly on her taste, nought else
Regarded, such delight till then, as seem'd,
In fruit she never tasted, whether true

Or fancy'd so, through expectation high
Of knowledge, nor was God-head from her thought.
Greedily she ingorg'd without restraint, 791

And knew not eating death: Sate at length,
And heighten'd as with wine, jocund and boon,
Thus to herself she pleasingly began.

O sov'reign, virtuous, precious of all trees 795
In Paradise, of operation blest

To sapience, hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created; but henceforth my early care, 799

Not without song, each morning, and due praise,
Shall tend thee, and the fertile burden ease
Of thy full branches offer'd free to all;

Till dieted by thee I grow mature
In knowledge, as the Gods who all things know;
Though others envy what they cannot give; 805

For had the gift been theirs, it had not here
Thus grown. Experience, next to thee I owe,

777. Gen. iii. 6. The woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise.

Best guide ; not following thee I had remain'd
 In ignorance ; thou open'st wisdom's way,
 And giv'st access, though secret she retire. 810
 And I perhaps am secret ; Heav'n is high,
 High, and remote to see from thence distinct
 Each thing on earth ; and other care perhaps
 May have diverted from continual watch
 Our great forbidding, safe with all his spies 815
 About him. But to Adam in what sort
 Shall I appear ? shall I to him make known
 As yet my change, and give him to partake
 Full happiness with me, or rather not,
 But keep the odds of knowledge in my power 820
 Without copartner ? so to add what wants
 In female sex, the more to draw his love,
 And render me more equal, and perhaps,
 A thing not undefirable, sometime
 Superior ; for inferior who is free ? 825
 This may be well : but what if God have seen,
 And death ensue ? then I shall be no more,
 And Adam wedded to another Eve,
 Shall live with her enjoying, I extinct ;
 A death to think. Confirm'd then I resolve, 830
 Adam shall share with me in bliss or woe :
 So dear I love him, that with him all deaths
 I could endure, without him live no life.

So saying, from the tree her step she turn'd,
 But first low reverence done, as to the Power 835
 That dwelt within, whose presence had infus'd
 Into the plant scintilliant sap, deriv'd
 From nectar, drink of Gods. Adam the while
 Waiting desirous her return, had wove
 Of choicest flow'rs a garland to adorn 840
 Her tresses, and her rural labours crown,
 As reapers oft are wont their harvest queen.

811. Ps. xciv. 7. They say 835. Rom. i. 25. Worship-
 Jehovah shall not see: neither ped and served the creature more
 shall the God of Jacob regard it. than the Creator.

Great

Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;
Yet oft his heart, divine of something ill,
Mistake him; he the salt'ring measure felt;
And forth to meet her went, the way she took
That morn when first they parted; by the tree
Of knowledge he must pass, there he her met,
Scarce from the tree returning; in her hand
A bough of fairest fruit, that downy smil'd,
New gather'd, and ambrosial smell diffus'd.
To him she hasten'd; in her face excuse
Came prologue, and apology too prompt,
Which with bland words at will she thus address'd.

Hast thou not wonder'd, Adam, at my stay?
Thee I have miss'd, and thought it long, depriv'd
Thy presence, agony of love till now
Not felt, nor shall be twice, for never more
Mean I to try, what rash untry'd I sought,
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear:

This tree is not as we are told, a tree
Of danger tasted, nor to' evil unknown
Opening the way, but of divine effect
To open eyes, and make them Gods who taste;
And hath been tasted such: the serpent wise,
Or not restrain'd as we, or not obeying,
Hath eaten of the fruit, and is become,
Not dead, as we are threaten'd, but thenceforth
Endued with human voice and human sense,
Reasoning to admiration, and with me
Persuasively hath so prevail'd, that I
Have also tasted, and have also found
Th' effects to correspond, opener mine eyes,
Dim erst, dilated spirits, ampler heart,
And growing up to Godhead; which for thee
Chiefly I sought, without thee can despise.
For bliss, as thou hast part, to me is bliss,
Tedious, unshar'd with thee, and odious soon.

Thou therefore also taste, that equal lot
 May join us, equal joy, as equal love;
 Lest thou not tasting, different degree
 Disjoin us, and I then too late renounce
 Deity for thee, when fate will not permit. 885

Thus Eve with count'nance blithe her story told:
 But in her cheek distemper flushing glow'd.
 On th' other side, Adam, soon as he heard
 The fatal trespass done by Eve, amaz'd,
 Astonied stood and blank, while horror chill 890
 Ran through his veins, and all his joints relax'd;
 From his slack hand the garland wreath'd for Eve
 Down dropt, and all the faded roses shed:
 Speechless he stood and pale, till thus at length
 First to himself he inward silence broke. 895

O fairest of creation, last and best
 Of all God's works, Creature in whom excell'd
 Whatever can to sight or thought be form'd,
 Holy, divine, good, amiable, or sweet!
 How art thou lost, how on a sudden lost, 900
 Defac'd, deflow'r'd, and now to death devote?
 Rather how hast thou yielded to transgress
 The strict forbiddance, how to violate
 The sacred fruit forbidd'n? some cursed fraud
 Of enemy hath beguil'd thee, yet unknown, 905
 And me with thee hath ruin'd, for with thee
 Certain my resolution is to die;
 How can I live without thee, how forego
 Thy sweet converse and love so dearly join'd,
 To live again in these wild woods forlorn? 910
 Should God create another Eve, and I
 Another rib afford, yet loss of thee
 Would never from my heart; no, no, I feel
 The link of nature draw me: flesh of flesh,
 Bone of my bone thou art, and from thy state 915
 Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
 Recomforted, and after thoughts disturb'd

Submitting to what seem'd remediless,
Thus in calm mood his words to Eve he turn'd. 920
Bold deed thou hast presum'd, advent'rous Eve,
And peril great provok'd, who thus hast dar'd,
Had it been only coveting to eye
That sacred fruit, sacred to abstinence,
Much more to taste it under ban to touch. 925
But past who can recall, or done undo?
Not God omnipotent, nor Fate; yet so
Perhaps thou shalt not die, perhaps the fact
Is not so heinous now, foretasted fruit,
Profan'd first by the serpent, by him first 930
Made common and unhallow'd ere our taste;
Nor yet on him found deadly, he yet lives,
Lives as thou saidst, and gains to live as Man
Higher degree of life, inducement strong
To us, as likely tasting to attain 935
Proportional ascent, which cannot be
But to be Gods, or Angels Demi-Gods.
Nor can I think that God, Creator wise,
Though threat'ning, will in earnest so destroy
Us his prime creatures, dignify'd so high, 940
Set over all his works, which in our fall,
For us created, needs with us must fail,
Dependent made; so God shall uncreate,
Be frustrate, do, undo, and labour lose,
Not well conceiv'd of God, who though his power
Creation could repeat, yet would be loath 946
Us to abolish, lest the Adversary
Triumph and say; Fickle their state whom God
Most favours; who can please him long? Me first
He ruin'd, now Mankind? whom will he next? 950
Matter of scorn, not to be given the Foe.
However I with thee have fix'd my lot,
Certain to undergo like doom; if death
Consort with thee, death is to me as life;

947. Deut. xxxii. 27. Lest the adversaries should say.

So forcible within my heart I feel
 The bond of nature draw me to my own,
 My own in thee, for what thou art is mine;
 Our state cannot be sever'd, we are one,
 One flesh; to lose thee were to lose myself.

So Adam, and thus Eve to him reply'd. 962

O glorious trial of exceeding love,
 Illustrious evidence, example high!
 Engaging me to emulate, but short
 Of thy perfection, how shall I attain,
 Adam? from whose dear side I boast me sprung,
 And gladly of our union hear thee speak, 966

One heart, one soul in both; whereof good proof
 This day affords, declaring thee resolv'd,
 Rather than death or ought than death more dread
 Shall separate us, link'd in love so dear, 970

To undergo with me one guilt, one crime,
 If any be, of tasting this fair fruit,
 Whose virtue (for of good still good proceeds,
 Direct, or by occasion) hath presented
 This happy trial of thy love, which else 975
 So eminently never had been known.

Were it I thought death menac'd would ensue
 This my attempt, I would sustain alone
 The worst, and not persuade thee, rather die
 Deserted, than oblige thee with a fact 980

Pernicious to thy peace, chiefly assur'd
 Remarkably so late of thy so true,
 So faithful love unequal'd; but I feel
 Far otherwise th' event, not death, but life
 Augmented, open'd eyes, new hopes, new joys, 985
 Taste so divine, that what of sweet before
 Hath touch'd my sense, flat seems to this, and harsh.
 On my experience, Adam, freely taste,
 And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy 990

958. Ephes. v. 31. A man—shall be joined unto his wife,
 and they two shall be one flesh.

Tenderly

Tenderly wept, much won that he his love
 Had so ennobled, as of choice to' incur
 Divine displeasure for her sake, or death.
 In recompense (for such compliance bad
 Such recompense best merits) from the bough 995
 She gave him of that fair enticing fruit
 With liberal hand : he scrupled not to eat
 Against his better knowledge, not deceiv'd,
 But fondly overcome with female charm.
 Earth trembled from her entrails, as again 1000
 In pangs, and Nature gave a second groan,
 Sky low'r'd, and muttering thunder, some sad drops
 Wept at completing of the mortal sin
 Original ; while Adam took no thought,
 Eating his fill, nor Eve to iterate 1005
 Her former trespass fear'd, the more to sooth
 Him with her lov'd society, that now
 As with new wine intoxicated both
 They swim in mirth, and fancy that they feel
 Divinity within them breeding wings 1010
 Wherewith to scorn the earth : but that false fruit
 Far other operation first display'd,
 Carnal desire inflaming : he on Eve
 Began to cast lascivious eyes, she him
 As wantonly repaid ; in lust they burn : 1015
 Till Adam thus 'gan Eve to dalliance move.
 Eve, now I see thou art exact of taste,
 And elegant, of sapience no small part,
 Since to each meaning favour we apply,
 And palate call judicious ; I the praise 1020
 Yield thee, so well this day thou hast purvey'd.
 Much pleasure we have lost, while we abstain'd
 From this delightful fruit, nor known till now
 True relish, tasting ; if such pleasure be
 In things to us forbidd'n, it might be wish'd, 1025
 For this one tree had been forbidden ten.

996. Gen. iii. 6. She took of the fruit thereof, and did eat ; and gave also to her husband with her ; and he did eat.

But come, so well refresh'd, now let us play,
 As meet is, after such delicious fare;
 For never did thy beauty since the day
 I saw thee first and wedded thee, adorn'd 1030
 With all perfections, so inflame my sense
 With ardour to enjoy thee, fairer now
 Than ever, bounty of this virtuous tree.

So said he, and forbore not glance or toy
 Of amorous intent, well understood 1035
 Of Eve, whose eye darted contagious fire.
 Her hand he seiz'd, and to a shady bank,
 Thick overhead with verdant roof imbow'r'd,
 He led her nothing loath; flow'rs were the couch,
 Pansies, and violets, and asphodel, 1040
 And hyacinth, earth's freshest softest lap.
 There they their fill of love and love's disport
 Took largely, of their mutual guilt the seal,
 The solace of their sin, till dewy sleep
 Oppress'd them, wearied with their amorous play.
 Soon as the force of that fallacious fruit, 1046
 That with exhilarating vapour bland
 About their spi'rits had play'd, and inmost powers
 Made err, was now exhal'd; and grosser sleep
 Bred of unkindly fumes, with conscious dreams 1050
 Incumber'd, now had left them; up they rose
 As from unrest, and each the other viewing,
 Soon found their eyes how open'd, and their minds
 How darken'd; innocence, that as a veil 1054
 Had shadow'd them from knowing ill, was gone,
 Just confidence, and native righteousness,
 And honour from about them, naked left
 To guilty shame; he cover'd, but his robe
 Uncover'd more. So rose the Danite strong
 Herculean Samson from the harlot-lap 1060

1056. Gen. iii. 7. And the
 eyes of them both were opened,
 and they knew that they were
 naked.

1060. Judges, xvi. 20. He
 wist not that the Lord was de-
 parted from him.

Of Phil^oéan Dalilah, and wak'd
Shorn of his strength. They destitute and bare
Of all their virtue: silent, and in face
Confounded long they sat, as stricken mute;
Till Adam, though not less than Eve abash'd, 1065
At length gave utterance to these words constrain'd.

O Eve, in evil hour thou didst give ear
To that false worm, of whomsoever taught
To counterfeit Man's voice, true in our fall,
False in our promis'd rising; since our eyes 1070
Open'd we find indeed, and find we know
Both good and ev'il, good lost, and evil got,
Bad fruit of knowledge, if this be to know
Which leaves us naked thus, of honour void,
Of innocence, of faith, of purity, 1075
Our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs
Of foul concupiscence; whence evil store;
Ev'n shame, the last of evils: of the first
Be sure then. How shall I behold the face 1080
Henceforth of God or Angel, erst with joy
And rapture so oft beheld? those heav'nly shapes
Will dazzle now this earthly with their blaze
Insufferably bright. O might I here
In solitude live savage, in some glade 1085
Obscur'd, where highest woods impenetrable
To star or sun-light, spread their umbrage broad
And brown as evening: Cover me, ye Pines,
Ye Cedars, with innumerable boughs
Hide me, where I may never see them more. 1090
But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves together sew'd,
And girded on our loins, may cover round 1095
Those middle parts, that this new comer, shame,
There sit not, and reproach us as unclean.

So counsel'd he, and both together went
 Into the thickest wood; there soon they chose 1100
 The fig-tree, not that kind for fruit renown'd,
 But such as at this day to Indians known
 In Malabar or Decan spreads her arms
 Branching so broad and long, that in the ground
 The bended twigs take root, and daughters grow
 About the mother tree, a pillar'd shade 1106
 High overarch'd, and echoing walks between;
 There oft the Indian herdsman shunning heat
 Shelters in cool, and tends his pasturing herds
 At loop-holes cut thro' thickest shade: Those leaves
 They gather'd, broad as Amazonian targe, 1111
 And with what skill they had, together sew'd,
 To gird their waist, vain covering if to hide
 Their guilt and dreaded shame; O how unlike
 To that first naked glory! Such of late 1115
 Columbus found th' American, so girt
 With feather'd cincture, naked else and wild
 Among the trees on isles and woody shores.
 Thus fenc'd, and as they thought, their shame in part
 Cover'd, but not at rest or ease of mind, 1120
 They sat them down to weep; nor only tears
 Rain'd at their eyes, but high winds worse within
 Began to rise, high passions, anger, hate,
 Mistrust, suspicion, discord, and shook sore
 Their inward state of mind, calm region once 1125
 And full of peace, now tost and turbulent;
 For understanding rul'd not, and the will
 Heard not her lore, both in subjection now
 To sensual appetite, who from beneath
 Usurping over sov'reign reason claim'd 1130
 Superior sway: from thus distemper'd breast,
 Adam, estrang'd in look and alter'd style,
 Speech intermitted thus to Eve renew'd.

1112. Gen. iii. 7. And they
 sewed fig-leaves together, and
 made themselves aprons.

1122. Isaiah, lvii. 20. The
 wicked are like the troubled sea,
 when it cannot rest.

Would thou hadst hearken'd to my words, and
stay'd

With me, as I besought thee, when that strange
Desire of wand'ring this unhappy morn, 1136

I know not whence possess'd thee; we had then
Remain'd still happy, not as now, despoil'd
Of all our good, sham'd, naked, miserable.

Let none henceforth seek needless cause to' approve
The faith they owe; when earnestly they seek 1141
Such proof, conclude, they then begin to fail.

To whom soon mov'd with touch of blame thus
Eve.

What words have pass'd thy lips, Adam severe!
Imput'st thou that to my default, or will 1145

Of wand'ring, as thou call'st it, which who knows

But might as ill have happen'd thou being by,

Or to thyself perhaps? hadst thou been there,

Or here th' attempt, thou couldst not have discern'd

Fraud in the Serpent, speaking as he spake; 1150

No ground of enmity between us known,

Why he should mean me ill, or seek to harm.

Was I to' have never parted from thy side?

As good have grown there still a lifeless rib.

Being as I am, why didst not thou the head 1155

Command me absolutely not to go,

Going into such danger as thou saidst?

Too facile then thou didst not much gainsay,

Nay didst permit, approve, and fair dismiss.

Hadst thou been firm and fix'd in thy dissent, 1160

Neither had I transgress'd, nor thou with me.

To whom then first incens'd Adam reply'd.

Is this the love, is this the recompense

Of mine to thee, ingrateful Eve, express'd

Immutable when thou wert lost, not I, 1165

Who might have liv'd and joy'd immortal bliss,

Yet willingly chose rather death with thee?

And am I now upbraided as the cause

Of thy transgressing? not enough severe,

It seems, in thy restraint: what could I more? 1170
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking enemy
That lay in wait; beyond this had been force,
And force upon free-will hath here no place.
But confidence then bore thee on, 'secure 1175
Either to meet no danger, or to find
Matter of glorious trial; and perhaps
I also err'd in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee, but I rue 1180
That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who to worth in woman overtrusting
Lets her will rule; restraint she will not brook,
And left to' herself, if evil thence ensue, 1185
She first his weak indulgence will accuse.
Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of their vain contest appear'd no end.

THE END OF THE NINTH BOOK.

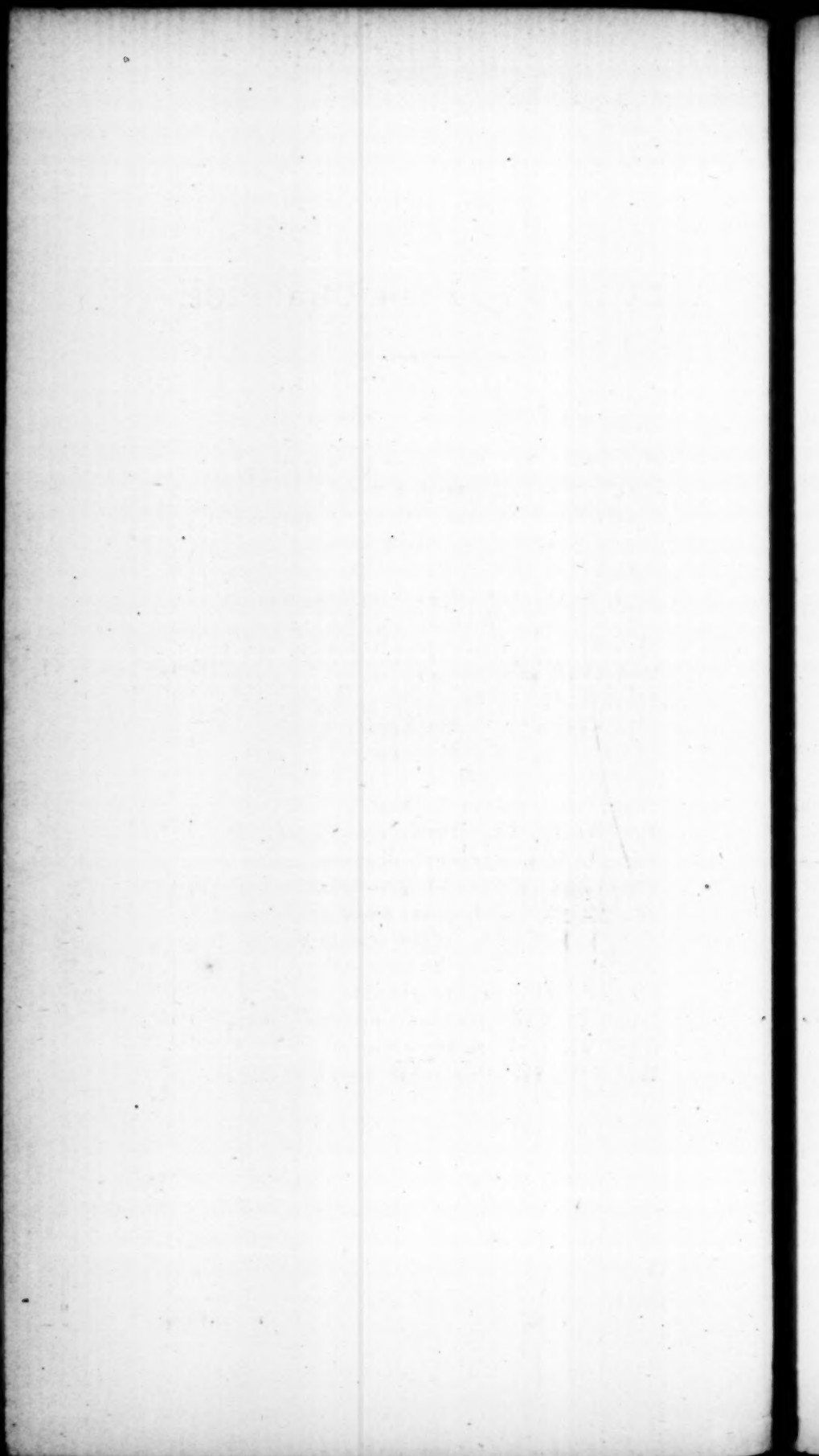
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ALLUSIONS TO THE CLASSICS.

B O O K IX.

Ver.

21. Hes. Theog. 10. Ενωχίασ' στείχον περικαλλέα.
75. Iliad I. 359. Ανεδ' ουλοῖς ἄλως κ'υτ'.
178. Eschyl. Prometh. 944. Τέρι' εἰν τῆς ὑβρίζοντας.
249. Scipio. Nunquam minus solus quam.
291. Hor. Od. I. XXII. Integer vitæ scelerisque.
335. Hor. Od. IV. IX. Paulum sepultæ distat.
393. Met. IV. 628. Aduncâ dextera falce.
404. Æn. X. 501. Nescia mens hominum.
- Iliad XVII. 497. Νηπιῖοι ἐδ' ἀρ'.
499. Met. III. 32. Cristis præfignis et auro.
522. Met. XIV. 45. Perque ferarum agmen.
653. Æn. III. 594. Cætera Graius.
795. Iliad V. 381. Δία θεῶων.
818. Iliad I. 18. Τραίν' μιν θεοὶ δόειν.
832. Hor. Od. III. IX. Tecum vivere amem.
845. Æn. X. 844. Præfaga mali mens.
851. Ecl. II. 51. Tenera lanugine mala.
890. Æn. II. 120. Obstupuere animi gelidusque.
989. Hor. Od. I. XXVI. Metus tradam Ventis.
998. Æn. IV. 912. Improbe amor, quid.
1002. Æn. IV. 168. Fulsere ignes et conscius.
1084. Georg. II. 488. Ramorum protegat umbra.
1100. Odyss. VI. 127. Ως Εἰπών θαμνῶν.
1144. Iliad XIV. 83. Πῶςιν σὲ ἐπὶ φεύειν ἔρκος οὐδ' ἐντ' αὖ.



THE

TENTH BOOK



PARADISE LOST.

THE ARGUMENT.

Man's transgression known, the guardian Angels forsake Paradise, and return up to Heaven to approve their vigilance, and are approved, God declaring that the entrance of Satan could not be by them prevented. He sends his Son to judge the transgressors, who descends and gives sentence accordingly; then in pity clothes them both, and reascends. Sin and Death sitting till then at the gates of Hell, by wond'rous sympathy feeling the success of Satan in this new world, and the sin by Man there committed, resolve to sit no longer confined in Hell, but to follow Satan their sire up to the place of Man: To make the way easier from Hell to this world to and fro, they pave a broad highway or bridge over Chaos, according to the track that Satan first made; then preparing for Earth, they meet him proud of his success returning to Hell; their mutual gratulation. Satan arrives at Pandemonium, in full assembly relates with boasting his success against Man; instead of applause is entertain'd with a general hiss by all his audience, transform'd with himself also suddenly into serpents, according to his doom given in Paradise; then deluded with a shew of the forbidden tree springing up before them, they greedily reaching to take of the fruit, chew dust and bitter ashes. The proceedings of Sin and Death; God foretels the final victory of his Son over them, and the renewing of all things; but for the present commands his Angels to make several alterations in the Heavens and elements. Adam more and more perceiving his fallen condition heavily bewails, rejects the condolment of Eve; she persists, and at length appeases him: then to evade the curse likely to fall on their offspring, proposes to Adam violent ways, which he approves not, but conceiving better hope, puts her in mind of the late promise made them, that her seed should be reveng'd on the Serpent, and exhorts her ~~with~~ him to seek peace of the offended Deity, by repentance and supplication.

PARADISE LOST.

B O O K X.

MEAN while the heinous and despiteful act
Of Satan done in Paradise, and how
He in the serpent had perverted Eve,
Her husband she, to taste the fatal fruit,
Was known in Heav'n; for what can 'scape the eye
Of God all-seeing, or deceive his heart 6
Omniscient? who in all things wise and just,
Hinder'd not Satan to attempt the mind
Of Man, with strength entire, and free-will arm'd,
Complete to have discover'd and repuls'd 10
Whatever wiles of foe or seeming friend. [ber'd
For still they knew, and ought to' have still remem-
The high injunction not to taste that fruit,
Whoever tempted; which they not obeying,
Incurr'd (what could they less?) the penalty, 15
And manifold in sin, deserv'd to fall.
Up into Heav'n from Paradise in haste
Th' angelic guards ascended, mute and sad
For Man, for of his state by this they knew,
Much wond'ring how the subtle Fiend had stol'n 20
Entrance unseen. Soon as th' unwelcome news
From Earth arriv'd at Heaven gate, displeas'd
All were who heard; dim sadness did not spare
That time celestial visages, yet mix'd
With pity, violated not their blifs. 25

25. Heb. iv. 15. We have not a High Priest that cannot be
touched with the feeling of our infirmities.

About

About the new-arriv'd, in multitudes
 Th' ethereal people ran, to hear and know
 How all beset: they tow'ards the throne supreme
 Accountable made haste to make appear
 With righteous plea their utmost vigilance, 30
 And easily approv'd; when the most high
 Eternal Father, from his secret cloud,
 Amidst in thunder utter'd thus his voice.

Assembled Angels, and ye Pow'rs return'd
 From unsuccessful charge, be not dismay'd, 35
 Nor troubled at these tidings from the earth,
 Which your sincerest care could not prevent,
 Foretold so lately what would come to pass,
 When first this tempter cross'd the gulf from Hell.
 I told ye then he should prevail and speed 40
 On his bad errand, Man should be seduc'd
 And flatter'd out of all, believing lies
 Against his Maker; no decree of mine
 Concurring to necessitate his fall,
 Or touch with lightest moment of impulse 45
 His free-will, to her own inclining left
 In even scale. But fall'n he is, and now
 What rests, but that the mortal sentence pass
 On his transgression, death denounc'd that day?
 Which he presumes already vain and void, 50
 Because not yet inflicted, as he fear'd,
 By some immediate stroke: but soon shall find
 Forbearance no acquittance ere day end.
 Justice shall not return as bounty scorn'd. 54
 But whom send I to judge them? Whom but thee
 Vicegerent Son? to thee I have transferr'd
 All judgment, whether in Heav'n, or Earth, or Hell.
 Easy it may be seen that I intend
 Mercy colleague with justice, sending thee

56. John, v. 22. The Father
 judgeth no man, but hath com-
 mitted all judgment unto the
 Son.

59. Pf. lxxxv. 10. Mercy
 and truth are met together;
 righteousness and peace have
 kissed each other.

Book X. PARADISE LOST. 283

Man's friend, his mediator, his design'd 60

Both ransom and redeemer voluntary,
And destin'd Man himself to judge Man fall'n.

So spake the Father, and unfolding bright
Tow'ard the right hand his glory, on the Son
Blaz'd forth unclouded deity; he full 65
Resplendent all his Father manifest
Express'd, and thus divinely answer'd mild.

Father eternal, thine is to decree,
Mine both in Heav'n and Earth to do thy will
Supreme, that thou in me thy Son belov'd 70

May'st ever rest well pleas'd. I go to judge
On earth these thy transgressors, but thou know'st,
Whoever judg'd, the worst on me must light,
When time shall be, for so I undertook

Before thee; and not repenting, this obtain 75
Of right, that I may mitigate their doom
On me deriv'd, yet I shall temper so

Justice with mercy, as may illustrate most
Them fully satisfy'd, and thee appease. 79

Attendance none shall need, nor train, where none
Are to behold the judgment, but the judg'd,

Those two; the third best absent is condemn'd,
Convict by flight, and rebel to all law:

Conviction to the serpent none belongs.

Thus saying, from his radiant seat he rose 85

Of high collateral glory: him Thrones and Powers,
Princedom, and Dominations ministrant

Accompanied to Heaven gate, from whence
Eden and all the coast in prospect lay.

Down he descended straight; the speed of Gods 90

Time counts not, though with swiftest minutes wing'd.

Now was the sun in western cadence low

61. Job, xxxiii. 24. He is judgment also because he is the
gracious, and faith, I have found son of man.
a ransom. 85, 86. Rev. iii, 21. I am set

62. John, v. 27. And hath down with my Father on his
given him authority to execute throne.

From noon, and gentle airs due at their hour
 To fan the earth now wak'd, and usher in
 The evening cool, when he from wrath more cool
 Came the mild judge and intercessor both 96
 To sentence Man: the voice of God they heard
 Now walking in the garden, by soft winds
 Brought to their ears, while day declin'd; they heard,
 And from his presence hid themselves among 100
 The thickest trees, both man and wife, till God
 Approaching, thus to Adam call'd aloud.
 Where art thou Adam, wont with joy to meet
 My coming seen far off? I miss thee here,
 Not pleas'd, thus entertain'd with solitude, 105
 Where obvious duty ere while appear'd unsought:
 Or come I less conspicuous, or what change
 Absents thee, or what chance detains? Come forth.
 He came, and with him Eve, more loath, though
 first
 To' offend, discount'nanc'd both, and discompos'd;
 Love was not in their looks, either to God 111
 Or to each other, but apparent guilt,
 And shame, and perturbation, and despair,
 Anger, and obstinacy, and hate, and guile.
 Whence Adam falt'ring long, thus answer'd brief.
 I heard thee in the gard'n, and of thy voice 116
 Afraid, being naked, hid myself. To whom
 The gracious Judge without revile reply'd.
 My voice thou oft hast heard, and hast not fear'd,
 But still rejoic'd; how is it now become 120

95—97. Gen. iii. 8. And they heard the voice of the Lord God walking in the garden, in the cool of the day.

100. Gen. iii. 8. And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.

103. Gen. iii. 9. And the Lord God called unto Adam, and said unto him, Where art thou?

116. Gen. iii. 10. And he said, I heard thy voice in the garden: and I was afraid, because I was naked; and I hid myself.

So dreadful to thee? that thou' art naked, who
Hath told thee? hast thou eaten of the tree,
Whereof I gave thee charge thou shouldst not eat?

To whom thus Adam sore beset reply'd.

O Heav'n! in evil strait this day I stand 125

Before my judge, either to undergo

Myself the total crime, or to accuse

My other self, the partner of my life;

Whose failing, while her faith to me remains,

I should conceal, and not expose to blame 130

By my complaint; but strict necessity

Subdues me, and calamitous constraint,

Lest on my head both sin and punishment,

However insupportable, be all

Devolv'd; though should I hold my peace, yet thou

Wouldst easily detect what I conceal. 136

This Woman, whom thou mad'st to be my help,

And gav'st me as thy perfect gift, so good,

So fit, so acceptable, so divine,

That from her hand I could suspect no ill, 140

And what she did, whatever in itself,

Her doing seem'd to justify the deed;

She gave me of the tree, and I did eat.

To whom the sov'reign Presence thus reply'd.

Was she thy God, that her thou didst obey 145

Before his voice, or was she made thy guide,

Superior, or but equal, that to her

Thou didst resign thy manhood, and the place

Wherein God set thee' above her made of thee,

And for thee, whose perfection far excell'd 150

Her's in all real dignity? Adorn'd

She was indeed, and lovely to attract

Thy love, not thy subjection; and her gifts

121. Gen. iii. 11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

137. Gen. iii. 12. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Were

Were such as under government well seem'd,
Unseemly to bear rule, which was thy part 155
And person, hadst thou known thyself aright.

So having said, he thus to Eve in few,
Say Woman, what is this which thou hast done?

To whom sad Eve with shame nigh overwhelm'd,
Confessing soon, yet not before her judge 160
Bold or loquacious, thus abash'd reply'd.
The Serpent me beguil'd, and I did eat.

Which when the Lord God heard, without delay
To judgment he proceeded on th' accus'd
Serpent though brute, unable to transfer 165
The guilt on him who made him instrument
Of mischief, and polluted from the end
Of his creation; justly then accurs'd,
As vitiated in nature: more to know
Concern'd not Man (since he no further knew) 170
Nor alter'd his offence; yet God at last
To Satan first in sin his doom apply'd,
Though in mysterious terms, judg'd as then best:
And on the serpent thus his curse let fall.

Because thou hast done this, thou art accurs'd 175
Above all cattle, each beast of the field;
Upon thy belly groveling thou shalt go,
And dust shalt eat all the days of thy life.
Between thee and the Woman I will put
Enmity, and between thine and her seed; 180
Her seed shall bruise thy head, thou bruise his heel.

So spake this oracle, then verify'd
When Jesus son of Mary, second Eve,

158. Gen. iii. 13. And the
Lord God said unto the woman,
What is this that thou hast done?

162. Gen. iii. 13. And the
woman said, The serpent be-
guiled me, and I did eat.

175—181. Gen. iii. 14, 15.
And the Lord God said unto the
serpent, Because thou hast done
this, thou art cursed above all

cattle, and above every beast of
the field: upon thy belly shalt
thou go, and dust shalt thou eat
all the days of thy life. And I
will put enmity between thee
and the woman, and between
thy seed and her seed: it shall
bruise thy head, and thou shalt
bruise his heel.

Saw Satan fall like lightning down from Heaven,
 Prince of the air; then rising from his grave 185
 Spoil'd Principalities and Pow'rs, triumph'd
 In open show, and with ascension bright
 Captivity led captive through the air,
 The realm itself of Satan long usurp'd,
 Whom he shall tread at last under our feet; 190
 Ev'n he who now foretold his fatal bruise,
 And to the Woman thus his sentence turn'd.
 Thy sorrow I will greatly multiply
 By thy conception; children thou shalt bring
 In sorrow forth; and to thy husband's will 195
 Thine shall submit; he over thee shall rule.

On Adam last thus judgment he pronounc'd.
 Because thou' hast hearken'd to the' voice of thy wife,
 And eaten of the tree, concerning which 199
 I charg'd thee, say'ing, Thou shalt not eat thereof:
 Curs'd is the ground for thy sake; thou in sorrow
 Shalt eat thereof all the days of thy life:
 Thorns also' and thistles it shall bring thee forth
 Unbid; and thou shalt eat th' herb of the field,

184. Luke, x. 18. I beheld Satan as lightning fall from heaven.

185. Eph. ii. 2. The prince of the power of the air.

186. Col. ii. 15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

188. Ps. lxxviii. 18. Thou hast ascended on high, thou hast led captivity captive.

190, 191. Rom. xvi. 20. And the God of peace shall bruise Satan under your feet.

192—196. Gen. iii. 16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy hus-

band, and he shall rule over thee.

197—208. Gen. iii. 17, 18, 19. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

In

In the sweat of thy face shalt thou eat bread, 205
 Till thou return unto the ground ; for thou
 Out of the ground was taken, know thy birth,
 For dust thou art, and shalt to dust return.

So judg'd he Man, both judge and saviour sent,
 And th' instant stroke of death denounc'd, that day
 Remov'd far off; then pitying how they stood 211
 Before him naked to the air, that now

Must suffer change, disdain'd not to begin
 Thenceforth the form of servant to assume,
 As when he wash'd his servants feet, so now 215
 As father of his family he clad

Their nakedness with skins of beasts, or slain,
 Or as the snake with youthful coat repaid ;
 And thought not much to clothe his enemies:
 Nor he their outward only with the skins 220

Of beasts, but inward nakedness, much more
 Opprobrious, with his robe of righteousness,
 Arraying cover'd from his Father's sight.
 To him with swift ascent he up return'd,
 Into his blissful bosom reassum'd 225

In glory as of old ; to him appeas'd
 All, tho' all-knowing, what had pass'd with Man
 Recounted, mixing intercession sweet. [Earth,

Mean while ere thus was sinn'd and judg'd on
 Within the gates of Hell sat Sin and Death, 230
 In counterview within the gates, that now
 Stood open wide, belching outrageous flame
 Far into Chaos, since the Fiend pass'd through,

214. Phil. ii. 7. But made himself of no reputation, and took upon him the form of a servant.

— John, xiii. 5. He poureth water into a bason, and began to wash the disciples feet, and to wipe them with the towel wherewith he was girded.

216. Gen. iii. 21. Unto Adam also and to his wife did the Lord

God make coats of skins, and clothed them.

219. Rom. v. 10. When we were enemies, we were reconciled to God by the death of his Son.

222. Is. lxi. 10. He hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness.

Sin

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Sin opening, who thus now to Death began.

O Son, why sit we here each other viewing 235

Idly, while Satan our great author thrives

In other worlds, and happier seat provides

For us his offspring dear? It cannot be

But that success attends him; if mishap,

Ere this he had return'd, with fury driven 240

By his avengers, since no place like this

Can fit his punishment, or their revenge.

Methinks I feel new strength within me rise,

Wings growing, and dominion giv'n me large

Beyond this deep; whatever draws me on, 245

Or sympathy, or some connatural force

Pow'rful at greatest distance to unite

With secret amity things of like kind

By secretest conveyance. Thou my shade

Inseparable must with me along: 250

For Death from Sin no pow'r can separate.

But lest the difficulty of passing back

Stay his return perhaps over this gulf

Impassable, impervious, let us try

Advent'rous work, yet to thy pow'r and mine 255

Not unagreeable, to found a path

Over this main from Hell to that new world

Where Satan now prevails, a monument

Of merit high to all th' infernal host

Easing their passage hence, for intercourse, 260

Or transmigration, as their lot shall lead.

Nor can I miss the way, so strongly drawn

By this new-felt attraction and instinct.

Whom thus the meagre Shadow answer'd soon.

Go whither fate and inclination strong 265

Leads thee; I shall not lag behind, nor err

The way, thou leading, such a scent I draw

Of carnage, prey innumerable, and taste

The favour of Death from all things there that live:

251. Rom. vi. 23. The wages of sin is death.

O

Nor

Nor shall I to the work thou enterprisest
Be wanting, but afford thee equal aid. 270

So saying, with delight he snuff'd the smell
Of mortal change on earth. As when a flock
Of ravenous fowl, though many a league remote,
Against the day of battle, to a field, 275
Where armies lie encamp'd, come flying, lur'd
With scent of living carcases design'd

For death, the following day, in bloody fight:
So scented the grim Feature, and upturn'd
His nostril wide into the murky air, 280
Sagacious of his quarry from so far.

Then both from out Hell-gates into the waste
Wide anarchy of Chaos damp and dark
Flew diverse, and with pow'r (their pow'r was great)
Hovering upon the waters, what they met 285
Solid or slimy, as in raging sea

Toft up and down, together crowded drove
From each side shoaling tow'ards the mouth of Hell:
As when two polar winds, blowing adverse
Upon the Cronian sea, together drive 290

Mountains of ice, that stop th' imagin'd way
Beyond Petfora eastward, to the rich
Cathaian coast. The aggregated soil
Death with his mace petrific, cold and dry,
As with a trident smote, and fix'd as firm 295

As Delos floating once; the rest his look
Bound with Gorgonian rigour not to move;
And with Asphaltic slime, broad as the gate,
Deep to the roots of Hell the gather'd beach
They fasten'd, and the mole immense wrought on
Over the foaming deep high arch'd, a bridge 301
Of length prodigious, joining to the wall
Immoveable of this now fenceless world
Forfeit to Death; from hence a passage broad,

304, 305. Matt. vii. 13. Wide is the gate, and broad is the way
that leadeth to destruction.

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Smooth, easy, inoffensive down to Hell. 305

So, if great things to small may be compar'd,
Xerxes, the liberty of Greece to yoke,
From Susa his Memnonian palace high
Came to the sea, and over Hellespont
Bridging his way, Europe with Asia join'd, 310
And scourg'd with many a stroke th' indignant
waves.

Now had they brought the work by wond'rous art
Pontifical, a ridge of pendent rock,

Over the vex'd abyfs, following the track
Of Satan to the self-same place where he 315
First lighted from his wing, and landed safe

From out of Chaos, to the outside bare
Of this round world : with pins of adamant

And chains they made all fast, too fast they made
And durable ; and now in little space 320

The confines met of empyréan Heaven
And of this World, and on the left hand Hell

With long reach interpos'd ; three several ways
In sight, to each of these three places led.

And now their way to Earth they had descry'd, 325
To Paradise first tending, when behold

Satan in likeness of an Angel bright
Betwixt the Centaur and the Scorpion steering

His zenith, while the sun in Aries rose :
Disguis'd he came, but those his children dear 330

Their parent soon discern'd, though in disguise.
He after Eve seduc'd, unminded slunk

Into the wood fast by, and changing shape
To' observe the sequel, saw his guileful act

By Eve, though all unweeting, seconded 335
Upon her husband, saw their shame that sought

Vain covertures ; but when he saw descend

322. Matt. xxv. 41. Then shall he say to them on the
left hand, Depart from me, ye cursed.

The Son of God to judge them, terrify'd
 He fled, not hoping to escape, but shun
 The present, fearing guilty what his wrath 340
 Might suddenly inflict; that past, return'd
 By night, and lift'ning where the hapless pair
 Sat in their sad discourse, and various plaint,
 Thence gather'd his own doom, which understood
 Not instant, but of future time, with joy 345
 And tidings fraught, to Hell he now return'd,
 And at the brink of Chaos, near the foot
 Of this new wond'rous pontifice, unhop'd
 Met who to meet him came, his offspring dear.
 Great joy was at their meeting, and at sight 350
 Of that stupendous bridge his joy increas'd.
 Long he admiring stood, till Sin, his fair
 Enchanting daughter, thus the silence broke.

O Parent, these are thy magnific deeds,
 Thy trophies, which thou view'st as not thine own;
 Thou art their author and prime architect: 356
 For I no sooner in my heart divin'd,
 My heart, which by a secret harmony
 Still moves with thine, join'd in connexion sweet,
 That thou on earth hadst prosper'd, which thy looks
 Now also evidence, but straight I felt 361
 Though distant from thee worlds between, yet felt
 That I must after thee with this thy son,
 Such fatal consequence unites us three:
 Hell could no longer hold us in her bounds, 365
 Nor this unvoyageable gulf obscure
 Detain from following thy illustrious track.
 Thou hast achiev'd our liberty, confin'd
 Within Hell-gates till now, thou us impower'd
 To fortify thus far, and overlay 370
 With this portentous bridge the dark abyfs.
 Thine now is all this world; thy virtue' hath won

338. Matt. viii. 29. What hither to torment us before the
 have we to do with thee, Jesus, time?
 thou Son of God? art thou come

What thy hands builded not, thy wisdom gain'd
 With odds what war hath lost, and fully' aveng'd
 Our foil in Heav'n; here thou shalt monarch reign,
 There didst not; there let him still victor sway, 376
 As battle hath adjudg'd, from this new world
 Retiring, by his own doom alienated,
 And henceforth monarchy with thee divide
 Of all things parted by th' empyreal bounds, 380
 His quadrature, from thy orbicular world,
 Or try thee now more dang'rous to his throne.

Whom thus the Prince of darkness answer'd glad.
 Fair Daughter, and thou Son and Grandchild both,
 High proof ye now have giv'n to be the race 385
 Of Satan, (for I glory in the name,
 Antagonist of Heav'n's almighty king)
 Amply have merited of me, of all
 Th' infernal empire, that so near Heav'n's door
 Triumphal with triumphal act have met, 390
 Mine with this glorious work, and made one realm
 Hell and this world, one realm, one continent
 Of easy thorough-fare. Therefore while I
 Descend through darkness, on your road with ease,
 To my associate Pow'rs, them to acquaint 395
 With these successes, and with them rejoice,
 You two this way, among these numerous orbs
 All yours, right down to Paradise descend;
 There dwell and reign in bliss, thence on the earth
 Dominion exercise and in the air, 400
 Chiefly on Man, sole lord of all declar'd,
 Him first make sure your thrall, and lastly kill.
 My substitutes I send ye, and create
 Plenipotent on earth, of matchless might
 Issuing from me: on your joint vigour now 405

373. Deut. vi. 10. Great length is as large as the breadth.
 and goodly cities which thou buildest not. 403. Heb. ii. 14. That

381. Rev. xxi. 16. The holy him that had the power of death,
 city lieth four-square, and the that is the devil.

My hold of this new kingdom all depends,
Through Sin to Death expos'd by my exploit.
If your joint pow'r prevail, th' affairs of Hell
No detriment need fear; go and be strong.

So saying he dismiss'd them; they with speed 410
Their course through thickest constellations held,
Spreading their bane; the blasted stars look'd wan,
And planets, planet-struck, real eclipse
Then suffer'd. Th' other way Satan went down
The causey to Hell-gate; on either side 415
Disparted Chaos over-built exclaim'd,
And with rebounding surge the bars assail'd,
That scorn'd his indignation: through the gate,
Wide open and unguarded, Satan pass'd,
And all about found desolate; for those 420
Appointed to sit there, had left their charge,
Flown to the upper world; the rest were all
Far to th' inland retir'd, about the walls
Of Pandemonium, city and proud seat
Of Lucifer, so by allusion call'd, 425
Of that bright star to Satan paragon'd.
There kept their watch the legions, while the Grand
In council sat, solicitous what chance
Might intercept their empe'ror sent; so he
Departing gave command, and they observ'd. 430
As when the Tartar from his Russian foe
By Astracan over the snowy plains
Retires, or Bactrian Sophi from the horns
Of Turkish crescent, leaves all waste beyond
The realm of Aladule, in his retreat 435
To Tauris or Casbeen: So these the late
Heav'n-banish'd host, left desert utmost Hell
Many a dark league, reduc'd in careful watch
Round their metropolis, and now expecting 439
Each hour their great adventurer from the search
Of foreign worlds: he through the midst unmark'd,
In show plebeian Angel militant
Of lowest order, pass'd; and from the door

Of

Of that Plutonian hall, invisible
 Ascended his high throne, which under state- 445
 Of richest texture spread, at th' upper end
 Was plac'd in regal lustre. Down a while
 He sat, and round about him saw unseen:
 At last as from a cloud his fulgent head
 And shape star-bright appear'd, or brighter, clad
 With what permissive glory since his fall 451
 Was left him, or false glitter: All amaz'd
 At that so sudden blaze the Stygian throng
 Bent their aspect, and whom they wish'd beheld,
 Their mighty chief return'd: loud was th' acclaim:
 Forth rush'd in haste the great consulting peers, 456
 Rais'd from their dark Divan, and with like joy
 Congratulant approach'd him, who with hand
 Silence, and with these words attention won. 459
 Thrones, Dominations, Princedoms, Virtues,
 For in possession such, not only' of right, [Powers,
 I call ye and declare ye now, return'd
 Successful beyond hope, to lead ye forth
 Triumphant out of this infernal pit
 Abominable, accurs'd, the house of woe, 465
 And dungeon of our tyrant: now possess,
 As Lords, a spacious world, to' our native Heaven
 Little inferior, by my adventure hard
 With peril great achiev'd. Long were to tell
 What I have done, what suffer'd, with what pain
 Voyag'd th' unreal, vast, unbounded deep 471
 Of horrible confusion, over which
 By Sin and Death a broad way now is pav'd
 To expedite your glorious march; but I
 Toil'd out my uncouth passage, forc'd to ride 475
 Th' untractable abyss, plung'd in the womb
 Of unoriginal Night and Chaos wild,
 That jealous of their secrets fiercely' oppos'd
 My journey strange, with clamorous uproar

450. If. xiv. 12. Lucifer, son of the morning.

Protesting Fate supreme; thence how I found 480
 The new-created world, which fame in Heaven
 Long had foretold, a fabric wonderful
 Of absolute perfection, therein Man
 Plac'd in a Paradise, by our exile
 Made happy: Him by fraud I have seduc'd 485
 From his Creator, and the more to' increase
 Your wonder, with an apple; he thereat
 Offended, worth your laughter, hath giv'n up
 Both his beloved Man and all his world,
 'To Sin and Death a prey, and so to us, 490
 Without our hazard, labour, or alarm,
 To range in, and to dwell, and over Man
 To rule, as over all he should have rul'd.
 True is, me also he hath judg'd, or rather
 Me not, but the brute serpent in whose shape 495
 Man I deceiv'd: that which to me belongs,
 Is enmity, which he will put between
 Me and mankind; I am to bruise his heel;
 His seed, when is not set, shall bruise my head:
 A world who would not purchase with a bruise, 500
 Or much more grievous pain? Ye have th' account
 Of my performance: What remains, ye Gods,
 But up and enter now into full bliss?

So having said, a while he stood, expecting
 Their universal shout and high applause 505
 To fill his ear, when contrary he hears
 On all sides, from innumerable tongues
 A dismal universal hiss, the sound
 Of public scorn; he wonder'd, but not long
 Had leisure, wond'ring at himself now more; 510
 His visage drawn he felt to sharp and spare,
 His arms clung to his ribs, his legs intertwining
 Each other, till supplanted down he fell
 A monst'rous serpent on his belly prone,

496. Gen. iii. 15. And I will put enmity between thee and thy seed and her seed: it shall bruise the woman, and between thy his head, and thou shalt bruise his heel.

Reluctant,

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Reluctant, but in vain, a greater power 515
 Now rul'd him, punish'd in the shape he sinn'd
 According to his doom : he would have spoke,
 But his for his return'd with forked tongue
 To forked tongue, for now were all transform'd
 Alike, to serpents all as accessories 520
 To his bold riot : dreadful was the din
 Of hissing through the hall, thick swarming now
 With complicated monsters head and tail,
 Scorpion, and Asp, and Amphisbæna dire,
 Ceraſtes horn'd, Hydrus, and Elops drear, 525
 And Diſſas (not so thick swarm'd once the soil
 Bedropt with blood of Gorgon, or the isle
 Ophiuſa) but still greatest he the midst,
 Now Dragon grown, larger than whom the sun
 Engender'd in the Pythian vale on slime, 530
 Huge Python, and his pow'r no less he seem'd
 Above the rest still to retain ; they all
 Him follow'd issuing forth to th' open field,
 Where all yet left of that revolted rout
 Heav'n-fall'n, in station stood or just array, 535
 Sublime with expectation when to see
 In triumph issuing forth their glorious chief ;
 They saw, but other sight instead, a crowd
 Of ugly serpents ; horror on them fell,
 And horrid sympathy ; for what they saw, 540
 They felt themselves now changing ; down their
 arms,
 Down fell both spear and shield, down they as fast,
 And the dire his renew'd, and the dire form
 Catch'd by contagion, like in punishment,
 As in their crime. Thus was th' applause they meant
 Turn'd to exploding his, triumph to shame 546
 Cast on themselves from their own mouths. There
 stood

546. Pl. cxxxii. 18. His enemies will I clothe with shame.

— Hof. iv. 7. I will change their glory into shame.

A grove hard by, sprung up with this their change,
 His will who reigns above, to aggravate
 Their penance, laden with fair fruit, like that 550
 Which grew in Paradise, the bait of Eve
 Us'd by the Tempter: on that prospect strange
 Their earnest eyes they fix'd, imagining
 For one forbidden tree a multitude
 Now ris'n, to work them further woe or shame; 555
 Yet parch'd with scalding thirst and hunger fierce,
 Though to delude them sent, could not abstain,
 But on they roll'd in heaps, and up the trees
 Climbing, sat thicker than the snaky locks
 That curl'd Megæra: greedily they pluck'd 560
 The fruitage fair to sight, like that which grew
 Near that bituminous lake where Sodom flam'd;
 This more delusive, not the touch, but taste
 Deceiv'd; they fondly thinking to allay
 Their appetite with gust, instead of fruit 565
 Chew'd bitter ashes, which th' offended taste
 With spattering noise rejected: oft they' assay'd,
 Hunger and thirst constraining, drugg'd as oft
 With hatefullest disrelish writh'd their jaws
 With soot and cinders fill'd; so oft they fell 570
 Into the same illusion, not as Man [plagu'd
 Whom they triumph'd once laps'd. Thus were they
 And worn with famine, long and ceaseless hiss,
 Till their lost shape, permitted, they resum'd,
 Yearly enjoin'd, some say, to undergo 575
 This annual humbling certain number'd days,
 To dash their pride, and joy for Man seduc'd.
 However some tradition they dispers'd
 Among the Heathen of their purchase got,
 And fabled how the Serpent, whom they call'd 580
 Ophion with Eurynome, the wide
 Encroaching Eve perhaps, had first the rule

562. Deut. xxxii. 32. Their grapes are grapes of gall, their
 vine is of the vine of Sodom, and clusters are bitter.
 of the fields of Gomorrah: their

Of high Olympus, thence by Saturn driven
And Ops, ere yet Dictæan Jove was born.

Mean while in Paradise the hellish pair 585
Too soon arriv'd, Sin there in pow'r before,
Once actual, now in body, and to dwell
Habitual habitant; behind her Death
Close following pace for pace, not mounted yet
On his pale horse: to whom Sin thus began. 590

Second of Satan sprung, all-conqu'ring Death,
What think'st thou of our empire now, tho' earn'd
With travel difficult, not better far
Than still at Hell's dark threshold to' have sat watch,
Unnam'd, undreaded, and thyself half starv'd? 595

Whom thus the Sin-born monster answer'd soon.
To me, who with eternal famine pine,
Alike is Hell, or Paradise, or Heaven,
There best, where most with ravine I may meet;
Which here, tho' plenteous, all too little seems 600
To stuff this maw, this vast unhide-bound corpse.

To whom th' incestuous mother thus reply'd.
Thou therefore on these herbs, and fruits, and flowers
Feed first, on each beast next, and fish, and fowl,
No homely morsels; and whatever thing 605
The sithe of Time mows down, devour unspar'd;
Till I in Man residing through the race,
His thoughts, his looks, words, actions all infect,
And season him thy last and sweetest prey.

This said, they both betook them several ways,
Both to destroy, or unimmortal make 610
All kinds, and for destruction to mature
Sooner or later; which th' Almighty seeing,
From his transcendant seat the Saints among,
To those bright Orders utter'd thus his voice. 615

587. Rom. vi. 6. That the
body of sin might be destroyed.

590. Rev. vi. 8. And I look-
ed, and behold a pale horse; and
his name that sat on him was

Death, and hell followed with
him: and power was given unto
them—to kill with sword, and
with hunger, and with death,
and with the beasts of the earth.

See with what heat these dogs of Hell advance
 To waste and havoc yonder world, which I
 So fair and good created, and had still
 Kept in that state, had not the folly' of Man
 Let in these wasteful furies, who impute 620
 Folly to me, so doth the prince of Hell
 And his adherents, that with so much ease
 I suffer them to enter and possess
 A place so heav'nly, and conniving seem
 To gratify my scornful enemies, 625
 That laugh, as if, transported with some fit
 Of passion, I to them had quitted all,
 At random yielded up to their misrule;
 And know not that I call'd and drew them thither
 My Hell-hounds, to lick up the draff and filth 630
 Which Man's polluting sin with taint hath shed
 On what was pure, till cramm'd and gorg'd, nigh
 With suck'd and glutted offal, at one sling [burst
 Of thy victorious arm, well-pleasing Son, 634
 Both Sin, and Death, and yawning Grave at last
 Through Chaos hurl'd, obstruct the mouth of Hell
 For ever, and seal up his ravenous jaws.
 Then Heav'n and Earth renew'd shall be made pure
 To sanctity that shall receive no stain:
 Till then the curse pronounc'd on both precedes.
 He ended, and the heav'nly audience loud 641
 Sung Halleluiah, as the sound of seas,
 Through multitude that sung: Just are thy ways,
 Righteous are thy decrees on all thy works;
 Who can extenuate thee? Next, to the Son, 645
 Destin'd restorer of mankind, by whom

616. Pf. xxii. 16. Dogs have compassed me.

— Rev. xxii. 15. Without are dogs.

641. Rev. xix. 6. And I heard as it were the voice of a great multitude, and as the voice

of many waters,—saying Halleluiah.

643. Rev. xv. 3. Just and true are thy ways, thou King of Saints.

— Rev. xvi. 7. True and righteous are thy judgments.

New

New Heav'n and Earth shall to the ages rise,
 Or down from Heav'n descend. Such was their song,
 While the Creator calling forth by name
 His mighty Angels gave them several charge, 650
 As sort'd best with present things. The sun
 Had first his precept so to move, so shine,
 As might affect the earth with cold and heat
 Scarce tolerable, and from the north to call
 Decrepit winter, from the south to bring 655
 Solstitial summer's heat. To the blank moon
 Her office they prescrib'd, to th' other five
 Their planetary motions and aspects
 In sextile, square, and trine, and opposite
 Of noxious efficacy, and when to join 660
 In synod unbenign; and taught the fix'd
 Their influence malignant when to shower,
 Which of them rising with the sun, or falling,
 Should prove tempestuous: To the winds they set
 Their corners, when with bluster to confound 665
 Sea, air, and shore, the thunder when to roll
 With terror through the dark aerial hall.
 Some say he bid his Angels turn ascance
 'The poles of earth twice ten degrees and more
 From the sun's axle; they with labour push'd 670
 Oblique the centric globe: Some say the sun
 Was bid turn reins from th' equinoctial road
 Like distant breadth to Taurus with the seven
 Atlantic Sisters, and the Spartan Twins
 Up to the Tropic Crab; thence down amain 675
 By Leo and the Virgin and the Scales,
 As deep as Capricorn, to bring in change
 Of seasons to each clime; else had the spring
 Perpetual smil'd on earth with vernant flowers,
 Equal in days and nights, except to those 680
 Beyond the polar circles; to them day

648. Rev. xxi. 2. And I saw the holy city, new Jerusalem, coming down from God, out of heaven.

Had unbenighted shone, while the low sun
 To recompense his distance, in their sight
 Had rounded still th' horizon, and not known
 Or east or west, which had forbid the snow 685
 From cold Estotiland, and south as far
 Beneath Magellan. At that tasted fruit
 The sun, as from Thyéstean banquet, turn'd
 His course intended; else how had the world
 Inhabited, though sinless, more than now, 690
 Avoided pinching cold and scorching heat?
 These changes in the Heav'ns, tho' slow, produc'd
 Like change on sea and land, fideral blast,
 Vapour, and mist, and exhalation hot,
 Corrupt and pestilent: Now from the north 695
 Of Norumbega, and the Samoed shore,
 Bursting their brazen dungeon, arm'd with ice
 And snow and hail and stormy gust and flaw,
 Boreas and Cæcias and Argestes loud
 And Thrascias rend the woods and seas upturn; 700
 With adverse blast upturns them from the south
 Notus and Afer black with thund'rous clouds
 From Serralliona; thwart of these as fierce
 Forth rush the Levant and the Ponent winds
 Eurys and Zephyr with their lateral noise, 705
 Sirocco, and Libeccchio. Thus began
 Outrage from lifeless things; but Discord first
 Daughter of Sin, among th' irrational,
 Death introduc'd through fierce antipathy: 709
 Beast now with beast 'gan war, and fowl with fowl,
 And fish with fish; to graze the herb all leaving,
 Devour'd each other; nor stood much in awe
 Of Man, but fled him, or with count'nance grim
 Glar'd on him passing. These were from without
 The growing miseries, which Adam saw 715
 Already' in part, though hid in gloomiest shade,

710. Unlike to Is. lxxv. 25. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock.

To sorrow' abandon'd, but worse felt within,
And in a troubled sea of passion tost,
Thus to disburden sought with sad complaint.

O miserable of happy'! is this the end 720

Of this new glorious world, and me so late
The glory of that glory, who now become
Accurs'd of blessed, hide me from the face
Of God, whom to behold was then my height

Of happiness! yet well, if here would end 725

The misery; I deserv'd it, and would bear
My own deservings; but this will not serve;

All that I eat or drink, or shall beget,
Is propagated curse. O voice once heard
Delightfully, "Increase and multiply," 730

Now death to hear! for what can I encrease

Or multiply, but curses on my head?

Who of all ages to succeed, but feeling

The evil on him brought by me, will curse

My head? Ill fare our ancestor impure, 735

For this we may thank Adam; but his thanks

Shall be the execration; so besides

Mine own that bide upon me, all from me

Shall with a fierce reflux on me redound,

On me as on their natural centre light 740

Heavy, though in their place. O fleeting joys

Of Paradise, dear bought with lasting woes!

Did I request thee, Maker, from my clay

To mould me Man, did I solicit thee

From darkness to promote me, or here place 745

In this delicious garden? as my will

Concurr'd not to my be'ing, it were but right

And equal to reduce me to my dust,

Desirous to resign and render back

All I receiv'd, unable to perform 750

Thy terms too hard, by which I was to hold

718. If. lvii. 20. Like the them.
troubled sea.

— Gen. iii. 17. Cursed is
723. Gen. i. 28. God blessed the ground for thy sake.

The good I sought not. To the loss of that,
 Sufficient penalty, why hast thou added
 The sense of endless woes? inexplicable
 Thy justice seems; yet to say truth, too late 755
 I thus contest; then should have been refus'd
 Those terms whatever, when they were propos'd:
 Thou didst accept them; wilt thou' enjoy the good,
 Then cavil the conditions? and though God
 Made thee without thy leave, what if thy son 760
 Prove disobedient, and reprov'd, retort,
 Wherefore didst thou beget me? I sought it not:
 Wouldst thou admit for his contempt of thee
 That proud excuse? yet him not thy election,
 But natural necessity begot. 765
 God made thee' of choice his own, and of his own
 To serve him; thy reward was of his grace,
 Thy punishment then justly' is at his will.
 Be' it so, for I submit; his doom is fair,
 That dust I am, and shall to dust return:: 770
 O welcome hour whenever! why delays
 His hand to execute what his decree
 Fix'd on this day? why do I overlive,
 Why am I mock'd with death, and lengthen'd out
 To deathless pain? how gladly would I meet 775
 Mortality my sentence, and be earth.
 Insensible, how glad would lay me down
 As in my mother's lap? there I should rest
 And sleep secure; his dreadful voice no more
 Would thunder in my ears, no fear of worse 780
 To me and to my offspring would torment me
 With cruel expectation. Yet one doubt.
 Pursues me still, lest all I cannot die,
 Lest that pure breath of life, the spi'rit of Man.

754—756. Rom. iii. 5. Is return.
 God unrighteous who taketh 784, 785. Gen. ii. 7. The
 vengeance? Far be it; for then, Lord God formed man, and
 how shall God judge the world? breathed into his nostrils the
 770. Gen. iii. 19. Dust thou breath of life.
 art, and unto dust shalt thou

Book X. PARADISE LOST. 305

Which God inspir'd, cannot together perish 785
 With this corporeal clod; then in the grave
 Or in some other dismal place, who knows
 But I shall die a living death? O thought
 Horrid, if true! yet why? it was but breath
 Of life that sinn'd; what dies but what had life 790
 And sin? the body properly hath neither.
 All of me then shall die: let this appease
 The doubt, since human reach no further knows.
 For though the Lord of all be infinite,
 Is his wrath also? be it, Man is not so, 795
 But mortal doom'd. How can he exercise
 Wrath without end on Man whom death must end?
 Can he make deathless death? that were to make
 Strange contradiction, which to God himself
 Impossible is held, as argument 800
 Of weakness, not of pow'r. Will he draw out,
 For anger's sake, finite to infinite
 In punish'd Man, to satisfy his rigour
 Satisfy'd never? that were to extend
 His sentence beyond dust and nature's law, 805
 By which all causes else according still
 To the reception of their matter act,
 Not to th' extent of their own sphere. But say
 That death be not one stroke, as I suppos'd,
 Bereaving sense, but endless misery 810
 From this day onward, which I feel begun
 Both in me, and without me, and so last
 To perpetuity; Ay me, that fear
 Comes thund'ring back with dreadful revolution
 On my defenceless head; both Death and I 815
 Am found eternal, and incorporate both,
 Nor I on my part single, in me all
 Posterity stands curs'd: Fair patrimony
 That I must leave ye, Sons; O were I able

816. Rom. vii. 24. O wretched man that I am! who shall deliver me from the body of this death?

To

To waste it all myself, and leave ye none! 820
 So disinherited how would ye bless
 Me now your curse! Ah, why should all mankind
 For one man's fault thus guiltless be condemn'd,
 If guiltless? But from me what can proceed,
 But all corrupt, both mind and will deprav'd, 825
 Not to do only, but to will the same
 With me? how can they then acquitted stand
 In sight of God? Him after all disputes
 Forc'd I absolve: all my evasions vain,
 And reasonings, though through mazes, lead me still
 But to my own conviction: first and last 831
 On me, me only, as the source and spring
 Of all corruption, all the blame lights due;
 So might the wrath. Fond wish! couldst thou support
 That burden heavier than the earth to bear, 835
 Than all the world much heavier, though divided
 With that bad Woman? Thus what thou desir'st
 And what thou fear'st, alike destroys all hope
 Of refuge, and concludes thee miserable
 Beyond all past example and future, 840
 To Satan only like both crime and doom.
 O Conscience, into what abyss of fears
 And horrors hast thou driv'n me; out of which
 I find no way, from deep to deeper plung'd!
 Thus Adam to himself lamented loud 845
 Through the still night, not now, as ere Man fell,
 Wholesome and cool, and mild, but with black air
 Accompanied, with damps and dreadful gloom,
 Which to his evil conscience represented

824, 825. Job, xiv. 4. Who can bring a clean thing out of an unclean? unrighteousness with God? God forbid.

828—830. Ps. li. 4. That thou mightest be justified when thou speakest, and be clear when thou judgest. 844. Ps. lxxix. 2. I am come into deep waters, where the floods overflow me.

— Ps. cxxx. 1. Out of the deeps have I cried to thee, O Lord.

— Rom. ix. 14. Is there

All things with double terror: on the ground 850
Outstretch'd he lay, on the cold ground, and oft
Curs'd his creation, death as oft accus'd

Of tardy execution, since denounc'd
The day of his offence. Why comes not death,
Said he, with one thrice-acceptable stroke 855
To end me? shall truth fail to keep her word,
Justice divine not hasten to be just?

But death comes not at call, justice divine
Mends not her slowest pace for pray'rs or cries.
O woods, O fountains, hillocks, dales and bowers,
With other echo late I taught your shades 861
To answer, and resound far other song.

Whom thus afflicted, when sad Eve beheld,
Desolate where she sat, approaching nigh,
Soft words to his fierce passion she assay'd: 865
But her with stern regard he thus repell'd.

Out of my sight, thou Serpent; that name best
Befits thee with him leagu'd, thyself as false
And hateful; nothing wants, but that thy shape
Like his, and colour serpentine may show 870

Thy inward fraud, to warn all creatures from thee
Henceforth; lest that too heav'nly form, pretended
To hellish falsehood, snare them. But for thee
I had persisted happy, had not thy pride
And wand'ring vanity, when least was safe, 875
Rejected my forewarning, and disdain'd

Not to be trusted, longing to be seen
Though by the Dev'il himself, him overweening
To over-reach, but with the Serpent meeting
Fool'd and beguil'd, by him thou, I by thee, 880

To trust thee from my side, imagin'd wise,
Constant, mature, proof against all assaults,
And understood not all was but a show
Rather than solid virtue, all but a rib
Crooked by nature, bent, as now appears, 885
More to the part sinister, from me drawn,

850. Mark, xiv. 35. He fell on the ground, and prayed.

Well if thrown out, as supernumerary
 To my just number found. O why did God,
 Creator wise, that peopled highest Heaven
 With Spirits masculine, create at last 890
 This novelty on earth, this fair defect
 Of nature, and not fill the world at once
 With Men as Angels without feminine,
 Or find some other way to generate
 Mankind? this mischief had not then befall'n, 895
 And more that shall befall, innumerable
 Disturbances on earth through female snares,
 And straight conjunction with this sex: for either
 He never shall find out fit mate, but such
 As some misfortune brings him, or mistake; 900
 Or whom he wishes most shall seldom gain
 Through her perverseness, but shall see her gain'd
 By a far worse, or if she love, withheld
 By parents; or his happiest choice too late
 Shall meet, already link'd and wedlock-bound 905
 To a fell adversary, his hate or shame:
 Which infinite calamity shall cause
 To human life, and household peace confound.

He added not, and from her turn'd; but Eve
 Not so repuls'd, with tears that ceas'd not flowing,
 And tresses all disorder'd, at his feet 910
 Fell humble, and embracing them, besought
 His peace, and thus proceeded in her plaint.

Forsake me not thus, Adam, witness Heaven
 What love sincere, and reverence in my heart 915
 I bear thee, and unweeting have offended,
 Unhappily deceiv'd; thy suppliant
 I beg, and clasp thy knees; bereave me not,
 Whereon I live, thy gentle looks, thy aid,
 Thy counsel in this uttermost distress, 920
 My only strength and stay: forlorn of thee,
 Whither shall I betake me, where subsist?
 While yet we live, scarce one short hour perhaps,
 Between us two let there be peace, both joining,

922. John, vi. 68. To whom shall we go?

As

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As join'd in injuries, one enmity 925
 Against a foe by doom exprefs assign'd us,
 That cruel Serpent: On me exercise not
 Thy hatred for this misery befall'n,
 On me already lost, me than thyself
 More miserable; both have sinn'd, but thou 930
 Against God only, I against God and thee,
 And to the place of judgment will return,
 There with my cries importune Heav'n, that all
 The sentence from thy head remov'd may light
 On me, sole cause to thee of all this woe, 935
 Me, me only, just object of his ire.

She ended weeping, and her lowly plight,
 Immoveable till peace obtain'd from fault
 Acknowledg'd and dep'or'd, in Adam wrought
 Commiseration; soon his heart relented 940
 Tow'ards her, his life so late and sole delight,
 Now at his feet submissive in distress,
 Creature so fair his reconcilement seeking,
 His counsel whom she had displeas'd, his aid;
 As one disarm'd, his anger all he lost, 945
 And thus with peaceful words uprais'd her soon.

Unwary, and too desirous, as before,
 So now of what thou know'st not, who desir'st
 The punishment all on thyself; alas,
 Bear thine own first, ill able to sustain 950
 His full wrath, whose thou feel'st as yet least part,
 And my displeasure bear'st so ill. If prayers
 Could alter high decrees, I to that place
 Would speed before thee, and be louder heard,
 That on my head all might be visited, 955
 Thy frailty and infirmer sex forgiven,
 To me committed and by me expos'd.
 But rise, let us no more contend, nor blame
 Each other, blam'd enough elsewhere, but strive
 In offices of love, how we may lighten 960

931. Ps. li. 4. Against thee,
 thee only have I sinned.

936. 1 Sam. xxv. 24. Upon me
 —upon me let this iniquity be.

Each other's burden, in our share of woe;
 Since this day's death denounc'd, if ought I see,
 Will prove no sudden, but a slow-pac'd evil,
 A long day's dying to augment our pain,
 And to our seed (O hapless seed!) deriv'd. 965

To whom thus Eve, recovering heart, reply'd.
 Adam, by sad experiment I know
 How little weight my words with thee can find,
 Found so erroneous, thence by just event
 Found so unfortunate; nevertheless, 970

Restor'd by thee, vile as I am, to place
 Of new acceptance, hopeful to regain
 Thy love, the sole contentment of my heart
 Living or dying, from thee I will not hide
 What thoughts in my unquiet breast are risen, 975
 Tending to some relief of our extremes,
 Or end, though sharp and sad, yet tolerable,
 As in our evils, and of easier choice.

If care of our descent perplex us most,
 Which must be born to certain woe, devour'd 980
 By Death at last; and miserable it is
 To be to others cause of misery,

Our own begott'en, and of our loins to bring
 Into this cursed world a woful race,
 That after wretched life must be at last 985
 Food for so foul a monster; in thy power
 It lies, yet ere conception to prevent
 The race unblest, to be'ing yet unbegot.

Childless thou art, childless remain: so Death
 Shall be deceiv'd his glut, and with us two 990
 Be forc'd to satisfy his ravenous maw.

But if thou judge it hard and difficult,
 Conversing, looking, loving, to abstain
 From love's due rites, nuptial embraces sweet,
 And with desire to languish without hope, 995
 Before the present object languishing

961. Gal. vi. 2. Bear ye one another's burdens, and so fulfil
 the law of Christ.

*

With

With like desire, which would be misery
And torment less than none of what we dread;
Then both ourselves and seed at once to free
From what we fear for both, let us make short, 1000
Let us seek Death, or he not found, supply
With our own hands his office on ourselves:
Why stand we longer shivering under fears,
That shew no end but death, and have the power,
Of many ways to die the shortest choos'ing, 1005
Destruction with destruction to destroy?

She ended here, or vehement despair
Broke off the rest; so much of death her thoughts
Had entertain'd, as dy'd her cheeks with pale.
But Adam with such counsel nothing sway'd, 1010
To better hopes his more attentive mind
Lab'ring had rais'd, and thus to Eve reply'd.

Eve, thy contempt of life and pleasure seems
To argue in thee something more sublime
And excellent than what thy mind contemns; 1015
But self-destruction therefore sought, refutes
That excellence thought in thee, and implies,
Not thy contempt, but anguish and regret
For loss of life and pleasure overlov'd.
Or if thou covet death, as utmost end 1020
Of misery, so thinking to evade
The penalty pronounc'd, doubt not but God
Hath wiselier arm'd his vengeful ire than so
To be forestall'd; much more I fear lest death
So snatch'd will not exempt us from the pain 1025
We are by doom to pay; rather such acts
Of contumacy' will provoke the Highest
To make death in us live: Then let us seek

Some

1001. In Eve's speech, the language of despair; and in Adam's, the sentiments of a mind enlightened and encouraged by the word of God.

— Jonah, iv. 3. Take, I

befeech thee, O Lord, my life from me; for it is better for me to die than to live.

1028—1086. The resolutions of faith and hope, founded upon the word of God.

— 1 Kings,

Some safer resolution, which methinks
 I have in view, calling to mind with heed 1030
 Part of our sentence, that thy seed shall bruise
 The Serpent's head: piteous amends, unless
 Be meant, whom I conjecture, our grand foe
 Satan, who in the serpent hath contriv'd
 Against us this deceit: to crush his head 1035
 Would be revenge indeed; which will be lost
 By death brought on ourselves, or childless days
 Resolv'd as thou propos'st; so our foe
 Shall 'scape his punishment ordain'd, and we
 Instead shall double ours upon our heads. 1040
 No more be mention'd then of violence
 Against ourselves, and wilful barrenness,
 That cuts us off from hope, and favours only
 Rancour and pride, impatience and despise,
 Reluctance against God and his just yoke 1045
 Laid on our necks. Remember with what mild
 And gracious temper he both heard and judg'd
 Without wrath or reviling; we expected
 Immediate dissolution, which we thought
 Was meant by death that day, when lo, to thee 1050
 Pains only in child-bearing were foretold,
 And bringing forth, soon recompens'd with joy,
 Fruit of thy womb: on me the curse aslope
 Glanc'd on the ground; with labour I must earn
 My bread; what harm? Idleness had been worse;
 My labour will sustain me; and lest cold 1056
 Or heat should injure us, his timely care
 Hath unbefought provided, and his hands
 Cloth'd us unworthy, pitying while he judg'd;
 How much more, if we pray him, will his ear 1060
 Be open, and his heart to pity' incline,
 And teach us further by what means to shun

— 1 Kings, xx. 31. Go
 out to the king of Israel; per-
 adventure he will save thy life.

— Jonah, iii. 9. Who can
 tell, if God will turn, and re-
 pent, that we perish not.

Th' inclement seasons, rain, ice, hail and snow?
 Which now the sky with various face begins
 To shew us in this mountain, while the winds 1065
 Blow moist and keen, shattering the graceful locks
 Of these fair spreading trees; which bids us seek
 Some better shroud, some better warmth to cherish
 Our limbs benumb'd, ere this diurnal star
 Leave cold the night, how we his gather'd beams
 Reflected, may with matter sere foment, 1071
 Or by collision of two bodies grind
 The air attrite to fire, as late the clouds
 Jostling or push'd with winds rude in their shock
 Tine the slant lightning, whose thwart flame driv'n
 down 1075
 Kindles the gummy bark of fir or pine,
 And sends a comfortable heat from far,
 Which might supply the sun: such fire to use,
 And what may else be remedy or cure
 To evils which our own misdeeds have wrought,
 He will instruct us praying, and of grace 1081
 Beseeching him, so as we need not fear
 To pass commodiously this life, sustain'd
 By him with many comforts, till we end
 In dust, our final rest and native home. 1085
 What better can we do, than to the place
 Repairing where he judg'd us, prostrate fall
 Before him reverent, and there confess
 Humbly our faults, and pardon beg, with tears
 Watering the ground, and with our sighs the air 1090
 Frequenting, sent from hearts contrite, in sign
 Of sorrow' unfeign'd, and humiliation meek?

1036. Joel, ii. 12, 13. Therefore also now, saith Jehovah, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not

your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Undoubtedly he will relent and turn
 From his displeasure ; in whole look serene,
 When angry most he seem'd and most severe, 1095
 What else but favour, grace, and mercy shone?

So spake our father penitent, nor Eve
 Felt less remorse : they forthwith to the place
 Repairing where he judg'd them, prostrate fell
 Before him reverent, and both confess'd 1100
 Humbly their faults, and pardon begg'd, with tears
 Watering the ground, and with their sighs the air
 Frequenting, sent from hearts contrite, in sign
 Of sorrow' unfeign'd, and humiliation meek.

1093. Luke, xv. 18. I will sinne against heaven and be-
 arise, and go to my father, and fore thee, and am no more
 will say unto him, Father, I have worthy to be called thy son.

THE END OF THE TENTH BOOK.

8 MR 55

ALLUSIONS TO THE CLASSICS.

B O O K X.

- Ver.
68. *Æn. I. 76.* Mihi iussa capeffere fas est.
155. Cicero. Partes lenitatis, severitatis personam.
273. Lucan VII. 831. Jamque diu volucres.
280. Georg. I. 376. Patulis captavit naribus auras.
297. Claudian I. 279. Rigida cum Gorgone Perseus.
304. *Æn. VI. 126.* Facilis descensus averni.
306. Georg. IV. 176. Si parva licet componere.
412. Met. II. 791. Florentia proterit arva.
417. Georg. II. 161. Indignatum stridoribus æquor.
441. *Æn. I. 439.* Infert se septus nebulâ.
514. Met. IV. 575. Dixit et ut serpens.
526. Met. IV. 616. Gorgoniæ capitis guttæ.
529. Met. I. 438. Te quoque maxime Python.
560. Met. IV. 771. Crinita draconibus ora.
569. Georg. II. 246. Sensu torquebit amaror.
580. Apoll. Arg. I. *Ἡδεὺν δ' ὡς πρῶτον.*
616. Sophocl. *Electra.* 1385. *Ἰδεσθ' ὅπου προνομεται.*
655. Statius Theb. I. 160. Madide tepentes igne Noti.
697. Claud. Proserp. I: 69. Gravis armatur Boreas.
699. *Æa. I. 85.* Creberque procellis Africus.
854. Sophocl. Philoc. 793. *ὦ θανάτε θανάτε.*
888. Eurip. Hippol. 616. *ὦ Ζεῦ τι δὴ Κιβδηλον.*
936. *Æn. IX. 427.* Me, Me—in Me convertite.
1007. *Æn. IV. 499.* Hæc effata filet, pallor simul occupat ora.
1066. Hor. Od. IV. III. Spissæ nemorum comæ.
1073. *Æn. I. 175.* Arida circum nutrimenta.
- Lucr. V. 1091. Fulmen detulit in terras.

THE CLASICAL

MR 55

THE
ELEVENTH BOOK
OF
PARADISE LOST.

THE ARGUMENT.

The Son of God presents to his Father the prayers of our first parents now repenting, and intercedes for them: God accepts them, but declares that they must no longer abide in Paradise; sends Michael with a band of Cherubim to dispossess them; but first to reveal to Adam future things: Michael's coming down. Adam shews to Eve certain ominous signs; he discerns Michael's approach, goes out to meet him: the Angel denounces their departure. Eve's lamentation. Adam pleads, but submits: The Angel leads him up to a high hill, sets before him in vision what shall happen till the flood.



PARADISE LOST.

B O O K XI.

THUS they in lowliest plight repentant stood:
Praying, for from the mercy-seat above
Prevenient grace descending had remov'd
The stony from their hearts, and made new flesh
Regenerate grow instead, that sighs now breath'd 5
Unutterable, which the Spi'rit of prayer
Inspir'd, and wing'd for Heav'n with speedier flight
Than loudest oratory: yet their port
Not of mean suitors, nor important less
Seem'd their petition, than when th' ancient pair 10
In fables old, less ancient yet than these,
Deucalion and chaste Pyrrha, to restore

2. Exod. xxv. 17, 21, 22. And thou shalt make a mercy-seat of pure gold—and thou shalt put the mercy-seat above upon the ark—and there will I meet with thee.

4. Ezek. xxxvi. 26.—I will take away the stony heart out of your flesh, and will give you an heart of flesh.

6. Rom. viii. 26. Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

8. Dr. Newton takes notice here that "Milton has been often

"censured for his frequent allusions to the Heathen mythology, and for mixing fables with sacred truths: but it may be observed in favour of him, that what he borrows from the Heathen mythology, he commonly applies only by way of similitude; and a similitude from thence may illustrate his subject as well as from any thing else."—To which may be added, that Milton resembled Bezaleel, who was to make the furniture of the tabernacle. Like him he was endowed with extraordinary talents: and like him he employed Egyptian gold to embellish his work.

The race of mankind drown'd, before the shrine
 Of Themis stood devout. To Heav'n their prayers
 Flew up, nor miss'd the way, by envious winds 15
 Blown vagabond or frustrate: in they pass'd
 Dimensionless through heav'nly doors; then clad
 With incense, where the golden altar fum'd,
 By their great intercessor, came in sight
 Before the Father's throne: them the glad Son 20
 Presenting, thus to intercede began.

See, Father, what first fruits on earth are sprung
 From thy implanted grace in Man, these sighs
 And pray'rs, which in this golden censer, mix'd
 With incense, I thy priest before thee bring, 25
 Fruits of more pleasing favour from thy seed
 Sown with contrition in his heart, than those
 Which his own hand manuring all the trees
 Of Paradise could have produc'd, ere fall'n
 From innocence. Now therefore bend thine ear 30
 To supplication, hear his sighs though mute;
 Unskilful with what words to pray, let me
 Interpret for him, me his advocate
 And propitiation; all his works on me
 Good or not good ingraft, my merit those 35
 Shall perfect, and for these my death shall pay.
 Accept me, and in me from these receive
 The smell of peace tow'ard mankind; let him live
 Before thee reconcil'd, at least his days
 Number'd, though sad, till death, his doom, (which I
 To mitigate thus plead, not to reverse) 41
 To better life shall yield him, where with me
 All my redeem'd may dwell in joy and bliss,

Made

22—25. Rev. viii. 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was

before the throne.

33. 1 John, ii. 1, 2. We have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins.

43. John, xvii. 20, 21, 22. Neither

Made one with me as I with thee am one.

To whom the Father, without cloud, serene. 45

All thy request for Man, accepted Son,
Obtain ; all thy request was my decree :

But longer in that Paradise to dwell,

The law I gave to nature him forbids :

Those pure immortal elements that know 50

No gross, no unharmonious mixture foul,

Eject him tainted now, and purge him off

As a distemper, gross to air as gross,

And mortal food, as may dispose him best

For dissolution wrought by sin, that first 55

Distemper'd all things, and of incorrupt

Corrupted. I at first with two fair gifts

Created him endow'd, with happiness

And immortality : that fondly lost,

This other serv'd but to eternize woe ; 60

Till I provided death ; so death becomes

His final remedy, and after life

Try'd in sharp tribulation, and refin'd

By faith and faithful works, to second life,

Wak'd in the renovation of the just, 65

Resigns him up with Heav'n and Earth renew'd.

But let us call to synod all the Blest [hide

Through Heav'n's wide bounds ; from them I will not

My judgments, how with mankind I proceed,

As how with peccant Angels late they saw, 70

And in their state, tho' firm, stood more confirm'd.

He ended, and the Son gave signal high

To the bright minister that watch'd ; he blew

Neither pray I for these alone,
but for them also which shall
believe on me through their
word: that they all may be one,
as thou Father art in me, and I
in thee: that they also may be
one in us—and the glory which

thou gavest me, I have given
them; that they may be one,
even as we are one.

61. 1 Cor. iii. 21, 22. All
things are yours, whether life,
or death, or things present, or
things to come.

His trumpet, heard in Oreb since perhaps
 When God descended, and perhaps once more 75
 To sound at general doom. Th' angelic blast
 Fill'd all the regions: from their blissful bowers
 Of amarantine shade, fountain or spring,
 By the waters of life, where'er they sat
 In fellowships of joy, the sons of light 80
 Hastened, resorting to the summons high,
 And took their seats; till from his throne supreme
 Th' Almighty thus pronounc'd his sov'reign will.

O Sons, like one of us Man is become
 To know both good and evil, since his taste 85
 Of that defended fruit; but let him boast
 His knowledge of good lost, and evil got,
 Happier had it suffic'd him to have known
 Good by itself, and evil not at all.
 He sorrows now, repents, and prays contrite, 90
 My motions in him; longer than they move,
 His heart I know, how variable and vain
 Self-left. Lest therefore his now bolder hand
 Reach also of the tree of life, and eat,
 And live for ever, dream at least to live 95
 For ever, to remove him I decree,
 And send him from the garden forth to till
 The ground whence he was taken, fitter soil.

Michael, this my behest have thou in charge,

74. Deut. iv. 15. The day
 that Jehovah spake unto you in
 Horeb, out of the midst of the
 fire.

— Exod. xix. 19. The voice
 of the trumpet sounded long,
 and waxed louder and louder.

76. 1 Cor. xv. 52. The
 trumpet shall sound.

79. Rev. vii. 17. Living
 fountains of waters.

— Rev. xxii. 1. A pure
 river of water of life, clear as
 crystal, proceeding out of the
 throne of God, and of the Lamb.

84—98. Gen. iii. 22, 23.
 And the Lord God said, Behold,
 the man is become as one of us,
 to know good and evil: and now
 lest he put forth his hand, and
 take also of the tree of life, and
 eat and live for ever; therefore
 the Lord God sent him forth
 from the garden of Eden, to till
 the ground, from whence he
 was taken.

90. Zec. xii. 10. And I will
 pour upon them the spirit of
 grace and of supplications—
 and they shall mourn.

Take

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Take to thee from among the Cherubim 100
 Thy choice of flaming warriors, lest the Fiend,
 Or in behalf of Man, or to invade
 Vacant possession, some new trouble raise :
 Haste thee, and from the Paradise of God
 Without remorse drive out the sinful pair, 105
 From hallow'd ground th' unholy, and denounce
 To them and to their progeny from thence
 Perpetual banishment. Yet lest they faint
 At the sad sentence rigorously urg'd,
 For I behold them soften'd and with tears 110
 Bewailing their excess, all terror hide.
 If patiently thy bidding they obey,
 Dismiss them not disconsolate; reveal
 To Adam what shall come in future days,
 As I shall thee enlighten; intermix 115
 My covenant in the Woman's seed renew'd;
 So send them forth, though sorrowing, yet in peace:
 And on the east side of the garden place,
 Where entrance up from Eden easiest climbs,
 Cherubic watch, and of a sword the flame 120
 Wide-waving, all approach far off to fright,
 And guard all passage to the tree of life :
 Lest Paradise a receptacle prove
 To Spirits foul, and all my trees their prey, 124
 With whose stol'n fruit Man once more to delude.

He ceas'd; and th' archangelic Pow'r prepar'd
 For swift descent, with him the cohort bright
 Of watchful Cherubim; four faces each
 Had, like a double Janus, all their shape
 Spangled with eyes, more numerous than those 130

108—113. If. lvii. 15, 16. Thus
 faith the high and lofty One that
 inhabiteth eternity, whose name
 is Holy, I dwell in the high and
 holy place; with him also that is
 of a contrite and humble spirit,
 to revive the spirit of the

humble, and to revive the heart
 of the contrite ones. For I will
 not contend for ever, neither
 will I be always wroth, for the
 spirit should fail before me, and
 the souls which I have made.

Of Argus, and more wakeful than to drowse,
 Charm'd with Arcadian pipe, the past'ral reed
 Of Hermes, or his opiate rod. Mean while
 To re-salute the world with sacred light
 Leucothea wak'd, and with fresh dews imbalm'd 135
 The earth, when Adam and first matron Eve
 Had ended now their orisons, and found
 Strength added from above, new hope to spring
 Out of despair, joy, but with fear yet link'd;
 Which thus to Eve his welcome words renew'd. 140

Eve, easily may faith admit, that all
 The good which we enjoy, from Heav'n descends;
 But that from us ought should ascend to Heaven
 So prevalent as to concern the mind
 Of God high-blest, or to incline his will, 145
 Hard to belief may seem; yet this will prayer
 Or one short sigh of human breath, upborne
 Ev'n to the seat of God. For since I sought
 By pray'r th' offended Deity to' appease,
 Kneel'd and before him humbled all my heart, 150
 Methought I saw him placable and mild,
 Bending his ear; persuasion in me grew
 That I was heard with favour; peace return'd
 Home to my breast, and to my memory
 His promise, that thy seed shall bruise our foe; 155
 Which then not minded in dismay, yet now
 Assures me that the bitterness of death
 Is past, and we shall live. Whence hail to thee,
 Eve rightly call'd, mother of all mankind,
 Mother of all things living, since by thee 160
 Man is to live, and all things live for Man.

To whom thus Eve with sad demeanour meek.
 Ill worthy I such title should belong

138. Ps. cxxxviii. 3. In the day when I cried, thou answeredst me: and strengthenedst me with strength in my soul.

157. 1 Sam. xv. 32. Surely

the bitterness of death is past.

160. Gen. iii. 20. And Adam called his wife's name Eve, because she was the mother of all living.

To me transgressor, who for thee ordain'd
 A help, became thy snare; to me reproach 165
 Rather belongs, distrust and all dispraise:
 But infinite in pardon was my Judge,
 That I who first brought death on all, am grac'd
 The source of life; next favourable thou,
 Who highly thus to' intitle me vouchsaf'st, 170
 Far other name deserving. But the field
 To labour calls us now with sweat impos'd,
 Though after sleepless night; for see the morn,
 All unconcern'd with our unrest, begins
 Her rosy progress smiling; let us forth, 175
 I never from thy side henceforth to stray,
 Where'er our day's work lies, though now enjoin'd
 Laborious, till day droop; while here we dwell,
 What can be toilsome in these pleasant walks?
 Here let us live, though in fall'n state, content. 180

So spake, so wish'd much-humbled Eve, but fate
 Subscrib'd not; Nature first gave signs, impress'd
 On bird, beast, air, air suddenly eclips'd
 After short blush of morn; nigh in her sight
 The bird of Jove, stoop'd from his airy tour, 185
 Two birds of gayest plume before him drove:
 Down from a hill the beast that reigns in woods,
 First hunter then, pursu'd a gentle brace,
 Goodliest of all the forest, hart and hind;
 Direct to th' eastern gate was bent their flight. 190
 Adam observ'd, and with his eye the chase
 Pursuing, not unmov'd to Eve thus spake.

O Eve, some further change awaits us nigh,
 Which Heav'n by these mute signs in nature shews,
 Forerunners of his purpose, or to warn 195
 Us haply too secure of our discharge
 From penalty, because from death releas'd
 Some days; how long, and what till then our life,
 Who knows, or more than this, that we are dust,
 And thither must return and be no more? 200
 Why else this double object in our sight

Of

Of flight pursu'd in th' air, and o'er the ground,
 One way the self-same hour? why in the east
 Darknesh ere day's mid-course, and morning light
 More orient in yon western cloud, that draws 205
 O'er the blue firmament a radiant white,
 And slow descends, with something heav'nly fraught?

He err'd not, for by this the heav'nly bands
 Down from a sky of jasper lighted now
 In Paradise, and on a hill made halt, 210
 A glorious apparition, had not doubt
 And carnal fear that day dimm'd Adam's eye.
 Not that more glorious, when the Angels met
 Jacob in Mahanaim, where he saw
 The field pavilion'd with his guardians bright; 215
 Nor that which on the flaming mount appear'd
 In Dothan, cover'd with a camp of fire,
 Against the Syrian king, who to surprise
 One man, assassin-like, had levied war,
 War unproclaim'd. The princely Hierarch 220
 In their bright stand there left his Pow'rs to seize
 Possession of the garden; he alone,
 To find where Adam shelter'd, took his way,
 Not unperceiv'd of Adam, who to Eve,
 While the great visitant approach'd, thus spake. 225
 Eve, now expect great tidings, which perhaps

213. Gen. xxxii. 1, 2. And Jacob went on his way, and the angels of God met him: and when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim.

216. 2 Kings, vi. 13, 14, 15, 16, 17. And it was told him saying, Behold he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early and gone

forth, behold an host compassed the city, both with horses and chariots: and his servant said unto him, Alas, my master, how shall we do? and he answered, Fear not; for they that be with us, are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw: and behold, the mountain was full of horses, and chariots of fire, round about Elisha.

Of us will soon determine, or impose
 New laws to be observ'd; for I descry
 From yonder blazing cloud that veils the hill
 One of the heav'nly host, and by his gait 230
 None of the meanest, some great Potentate
 Or of the Thrones above, such majesty
 Invests him coming; yet not terrible,
 That I should fear, nor sociably mild,
 As Raphaël, that I should much confide, 235
 But solemn and sublime, whom not to offend,
 With reverence I must meet, and thou retire.

He ended; and the Arch-Angel soon drew nigh,
 Not in his shape celestial, but as man
 Clad to meet man; over his lucid arms 240
 A military vest of purple flow'd,
 Livelier than Melibœan, or the grain
 Of Sarra, worn by kings and heroes old
 In time of truce; Iris had dipt the woof;
 His starry helm unbuckled shew'd him prime 245
 In manhood where youth ended; by his side
 As in a glitt'ring zodiac hung the sword,
 Satan's dire dread, and in his hand the spear.
 Adam bow'd low; he kingly from his state
 Inclined not, but his coming thus declar'd. 250

Adam, Heav'n's high behest no preface needs:
 Sufficient that thy pray'rs are heard, and Death,
 Then due by sentence when thou didst transgress,
 Defeated of his seizure many days
 Giv'n thee of grace, wherein thou may'st repent, 255
 And one bad act with many deeds well done
 May'st cover: well may then thy Lord appear'd
 Redeem thee quite from Death's rapacious claim;
 But longer in this Paradise to dwell
 Permits not; to remove thee I am come, 260
 And send thee from the garden forth to till

252. If. xxxviii. 5. Thus saith the Lord, I have heard thy prayer.

The ground whence thou wast taken, fitter soil.

He added not, for Adam at the news
Heart-struck with chilling gripe of sorrow flood,
That all his senses bound; Eve, who unseen 265
Yet all had heard, with audible lament
Discover'd soon the place of her retire.

O unexpected stroke, worse than of Death!
Must I thus leave thee, Paradise? thus leave
Thee, native soil, these happy walks and shades, 270
Fit haunt of Gods? where I had hope to spend,
Quiet though sad, the respite of that day
That must be mortal to us both. O flowers,
That never will in other climate grow,
My early visitation, and my last 275
At ev'n, which I bred up with tender hand
From the first opening bud, and gave ye names,
Who now shall rear ye to the sun, or rank
Your tribes, and water from th' ambrosial fount?
Thee lastly, nuptial bow'r, by me adorn'd 280
With what to sight or smell was sweet, from thee
How shall I part, and whither wander down
Into a lower world, to this obscure
And wild? how shall we breathe in other air
Less pure, accusom'd to immortal fruits? 285

Whom thus the Angel interrupted mild.
Lament not, Eve, but patiently resign
What justly thou hast lost; nor set thy heart,
Thus oversend, on that which is not thine;
Thy going is not lonely; with thee goes 290
Thy husband; him to follow thou art bound;
Where he abides, think there thy native soil.

Adam by this from the cold sudden damp
Recovering, and his scatter'd spi'rits return'd,
To Michael thus his humble words address'd. 295

Celestial, whether among the Thrones, or nam'd
Of them the high'est, for such of shape may seem
Prince above princes, gently hast thou told
Thy message; which might else in telling wound,

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And in performing end us ; what besides

300

Of sorrow and dejection and despair

Our frailty can sustain, thy tidings bring,

Departure from this happy place, our sweet

Recess, and only consolation left

Familiar to our eyes, all places else

305

Inhospitable' appear and desolate,

Nor knowing us nor known : and if by prayer

Incessant I could hope to change the will

Of him who all things can, I would not cease

To weary him with my assiduous cries :

310

But pray'r against his absolute decree

No more avails than breath against the wind,

Blown stifling back on him that breathes it forth :

Therefore to his great bidding I submit.

This most afflicts me, that departing hence,

315

As from his face I shall be hid, depriv'd

His blest count'nance ; here I could frequent

With worship place by place where he vouchsaf'd

Presence divine, and to my sons relate,

On this mount he appear'd, under this tree

320

Stood visible, among these pines his voice

I heard, here with him at this fountain talk'd :

So many grateful altars I would rear

Of grassy turf, and pile up every stone

Of lustre from the brook, in memory,

325

Or monument to ages, and thereon

Offer sweet-smelling gums and fruits and flowers :

In yonder nether world where shall I seek

His bright appearances, or foot-step trace ?

For though I fled him angry, yet recall'd

330

To life prolong'd and promis'd race, I now

Gladly behold though but his utmost skirts

310. Luke, xviii. 5. Lest thy face shall I be hid.
by her continual coming she weary me.

— Ps. iv. 6. O Jehovah,
lift thou up the light of thy

316. Gen. iv. 14. From countenance upon us.

Of glory, and far off his steps adore.

To whom thus Michael with regard benign.

Adam, thou know'st Heav'n his, and all the Earth,
Not this rock only'; his omnipresence fills 336

Land, sea, and air, and every kind that lives,

Fomented by his virtual pow'r and warm'd:

All th' earth he gave thee to possess and rule,

No despicable gift; surmise not then 340

His presence to these narrow bounds confin'd

Of Paradise or Eden: this had been

Perhaps thy capital seat, from whence had spread

All generations, and had hither come

From all the ends of th' earth, to celebrate 345

And reverence thee their great progenitor.

But this preeminence thou' hast lost, brought down

To dwell on even ground now with thy sons:

Yet doubt not but in valley and in plain

God is as here, and will be found alike 350

Present, and of his presence many a sign

Still following thee, still compassing thee round

With goodness and paternal love, his face

Express, and of his steps the track divine.

Which that thou may'st believe, and be confirm'd

Ere thou from hence depart, know I am sent 356

To shew thee what shall come in future days

To thee and to thy offspring; good with bad

Expect to hear, supernal grace contending

With finfulness of men; thereby to learn 360

333. Exod. xxxiii. 22, 23. While my glory passeth by, I will put thee in a cleft of the rock—and thou shalt see my back parts, but my face shall not be seen.

337. Acts, xvii. 28. In him we live, and move, and have our being.

350. 1 Kings, xx. 28. The Syrians have said, Jehovah is God

of the hills, but he is not God of the valleys.

353. Ex. xxxiii. 19. I will make all my goodness pass before thee.

— Jer. xxxi. 9. I am a father to Israel.

359. Gen. vi. 3. My spirit shall not always strive with man.

True patience, and to temper joy with fear
 And pious sorrow, equally inur'd
 By moderation either state to bear,
 Prosperous or adverse: so shalt thou lead
 Safest thy life, and best prepar'd endure 365
 Thy mortal passage when it comes. Ascend
 This hill; let Eve (for I have drench'd her eyes)
 Here sleep below, while thou to foresight wak'st;
 As once thou slept'st, while she to life was form'd.
 To whom thus Adam gratefully reply'd. 370
 Ascend, I follow thee, safe Guide, the path
 'Thou lead'st me', and to the hand of Heav'n submit,
 However chast'ning, to the evil turn
 My obvious breast, arming to overcome
 By suffering, and earn rest from labour won, 375
 If so I may attain. So both ascend
 In the visions of God: It was a hill
 Of Paradise the highest, from whose top
 The hemisphere of earth in clearest ken
 Stretch'd out to th' amplest reach of prospect lay. 380
 Not high'er that hill or wider looking round,
 Whereon for diff'rent cause the Tempter set
 Our second Adam in the wilderness,
 To shew him all earth's kingdoms and their glory.
 His eye might there command wherever stood 385
 City of old or modern fame, the seat
 Of mightiest empire, from the destin'd walls
 Of Cambalu, seat of Cathaian Can,
 And Samarchand by Oxus, Temir's throne,
 To Paquin of Sinæan kings, and thence
 To Agra and Lahor of great Mogul 390

361. Ps. ii. 11. Serve Jehovah with fear, and rejoice with trembling.

363. Phil. iv. 5. Let your moderation be known to all men.

377. Ezek. viii. 3. The spirit brought me in the visions of God

to Jerusalem.

383. 1 Cor. xv. 45, 47. The last Adam—The second man is the Lord from heaven.

384. Matt. iv. 8. All the kingdoms of the world, and the glory of them.

Down to the golden Chersonese, or where
 The Persian in Ecbatan sat, or since
 In Hispahan, or where the Russian Ksar
 In Moscow, or the Sultan in Bizance, 395
 Turchestan-born; nor could his eye not ken
 Th' empire of Negus to his utmost port
 Ercoco, and the less maritime kings
 Mombaza, and Quiloa, and Melind,
 And Sofala thought Ophir, to the realm 400
 Of Congo, and Angola farthest south;
 Or thence from Niger flood to Atlas mount
 The kingdoms of Almanfor, Fez and Sus,
 Morocco and Algiers, and Tremisen;
 On Europe thence, and where Rome was to sway
 The world: in spi'rit perhaps he also saw 406
 Rich Mexico the seat of Montezume,
 And Cusco in Peru, the richer seat
 Of Atabalipa, and yet unspoil'd
 Guiana, whose great city Geryon's sons 410
 Call El Dorado; but to nobler fights
 Michael from Adam's eyes the film remov'd,
 Which that false fruit that promis'd clearer sight
 Had bred; then purg'd with euphrasy and rue
 The visual nerve, for he had much to see; 415
 And from the well of life three drops instill'd.
 So deep the pow'r of these ingredients pierc'd,
 E'en to the inmost seat of mental sight,
 That Adam now enforc'd to close his eyes,
 Sunk down, and all his spi'rits became entranc'd;
 But him the gentle Angel by the hand 421
 Soon rais'd, and his attention thus recall'd.
 Adam, now ope thine eyes, and first behold
 Th' effects which thy original crime hath wrought
 In some to spring from thee, who never touch'd 425
 Th' excepted tree, nor with the Snake conspir'd,
 Nor sinn'd thy sin, yet from that sin derive

416. Ps. xxxvi. 9. With thee is the fountain of life.

427. Exod. xxxii. 30. Ye have sinned a great sin.

Corruption to bring forth more violent deeds.

His eyes he open'd, and beheld a field,
 Part arable and tilth, whereon were sheaves 430
 New reap'd, the other part sheep-walks and folds;
 I' th' midst an altar as the land-mark stood,
 Rustic, of grassy ford; thither anon
 A sweaty reaper from his tillage brought
 First fruits, the green ear, and the yellow sheaf, 435
 Uncull'd, as came to hand; a shepherd next
 More meek came with the firstlings of his flock
 Choicest and best; then sacrificing, laid
 The inwards and their fat, with incense strow'd,
 On the cleft wood, and all due rites perform'd. 440
 His offering soon propitious fire from Heaven
 Consum'd with nimble glance, and grateful steam;
 The other's not, for his was not sincere;
 Whereat he inly rag'd, and as they talk'd,
 Smote him into the midriff with a stone 445
 That beat out life; he fell, and deadly pale
 Groan'd out his soul with gushing blood effus'd.
 Much at that sight was Adam in his heart
 Dismay'd, and thus in haste to th' Angel cry'd.

O Teacher, some great mischief hath befallen 450
 To that meek man, who well had sacrific'd;
 Is piety thus and pure devotion paid?

T' whom Michael thus, he also mov'd, reply'd.
 These two are brethren, Adam, and to come
 Out of thy loins; th' unjust the just hath slain, 455
 For envy that his brother's offering found

429—443. Gen. iv. 2, 3, 4, 5. Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time —Cain brought of the fruit of the ground, an offering unto Jehovah. And Abel he also brought of the firstlings of his flock, and of the fat thereof. And Jehovah had respect unto

Abel, and to his offering. But unto Cain, and to his offering, he had not respect. And Cain was very wroth.

444. Gen. iv. 8. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

From

From Heav'n acceptance; but the bloody fact
Will be aveng'd, and th' other's faith approv'd
Lose no reward, though here thou see him die,
Rolling in dust and gore. To which our fire. 460

Alas! both for the deed and for the cause!
But have I now seen Death? Is this the way
I must return to native dust? O fight
Of terror, foul and ugly to behold,
Horrid to think, how horrible to feel! 465

To whom thus Michaël. Death thou hast seen
In his first shape on Man; but many shapes
Of Death, and many are the ways that lead
To his grim cave, all dismal; yet to sense
More terrible at th' entrance than within. 470

Some, as thou saw'st, by violent stroke shall die,
By fire, flood, famine, by intemp'rance more
In meats and drinks, which on the earth shall bring
Diseases dire, of which a monstrous crew
Before thee shall appear; that thou may'st know 475
What misery th' inabstinence of Eve

Shall bring on men. Immediately a place
Before his eyes appear'd, sad, noisome, dark,
A lazarus-house it seem'd, wherein were laid
Numbers of all diseas'd, all maladies 480

Of ghastly spasm, or racking torture, qualms
Of heart-sick agony, all feverous kinds,
Convulsions, epilepsies, fierce catarrhs,
Intestine stone and ulcer, colic pangs,
Demoniac phrenzy, moping melancholy, 485

And moon-struck madness, pining atrophy,
Marasmus, and wide-wasting pestilence,
Dropsies, and asthmas, and joint-racking rheums.
Dire was the tossing, deep the groans; Despair
Tended the sick busiest from couch to couch; 490

458. Heb. xi. 4. By faith that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.
Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness

And over them triumphant Death his dart
Shook, but delay'd to strike, though oft invoc'd
With vows, as their chief good, and final hope.
Sight so deform what heart of rock could long
Dry-ey'd behold? Adam could not, but wept, 495
Though not of woman born; compassion quell'd
His best of man, and gave him up to tears
A space, till firmer thoughts restrain'd excess;
And scarce recovering words his plaint renew'd.

O miserable mankind, to what fall 500
Degraded, to what wretched state reserv'd!
Better end here unborn. Why is life given
To be thus wrested from us? rather why
Obtruded on us thus? who if we knew
What we receive, would either not accept 505
Life offer'd, or soon beg to lay it down,
Glad to be so dismiss'd in peace. Can thus
The image of God in man created once
So goodly and erect, though faulty since,
To such unsightly sufferings be debas'd 510
Under inhuman pains? Why should not man,
Retaining still divine similitude
In part, from such deformities be free,
And for his Maker's image sake exempt? 514

Their Maker's image, answer'd Michael, then
Forsook them, when themselves they vilify'd
To serv'd ungovern'd appetite, and took
His image whom they serv'd, a brutish vice,
Inductive mainly to the sin of Eve.
Therefore so abject is their punishment, 520
Disfiguring not God's likeness, but their own,
Or if his likeness by themselves defac'd,
While they pervert pure nature's healthful rules
To loathsome sickness, worthily, since they
God's image did not reverence in themselves. 525

525. Rom. i. 21, 24. When they knew God, they glorified him not as God—wherefore God gave them up to—dishonour their own bodies.

I yield

I yield it just, said Adam, and submit.
 But is there yet no other way, besides
 These painful passages, how we may come
 To death, and mix with our connatural dust?

There is, said Michael, if thou well observe 530
 The rule of not too much, by temp'rance taught,
 In what thou eat'st and drink'st, seeking from thence
 Due nourishment, not gluttonous delight,
 Till many years over thy head return:
 So may'st thou live, till like ripe fruit thou drop 535
 Into thy mother's lap, or be with ease
 Gather'd, not harshly pluck'd, for death mature:
 This is old age; but then thou must outlive
 Thy youth, thy strength, thy beauty, which will change
 To wither'd, weak, and grey; thy senses then 540
 Obtuse, all taste of pleasure must forego,
 To what thou hast; and for the air of youth,
 Hopeful and cheerful, in thy blood will reign
 A melancholy damp of cold and dry
 To weigh thy spirits down, and last consume 545
 The balm of life. To whom our ancestor.

Henceforth I fly not death, nor would prolong
 Life much, bent rather how I may be quit
 Fairest and easiest of this cumb'rous charge,
 Which I must keep till my appointed day 550
 Of rend'ring up, and patiently attend
 My dissolution. Michael reply'd.

Nor love thy life, nor hate; but what thou liv'st
 Live well, how long or short permit to Heaven:
 And now prepare thee for another sight. 555
 He look'd, and saw a spacious plain, whereon

540, 541. Eccl. xii. 1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

550. Job, xiv. 14. All the days of my appointed time will I wait, till my change come.

554. Rom. xiv. 7, 8. None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lord's.

Were tents of various hue; by some were herds
 Of cattle grazing; others, whence the sound
 Of instruments that made melodious chime
 Was heard, of harp and organ; and who mov'd 560
 Their stops and chords was seen; his volant touch
 Instinct through all proportions low and high
 Fled and purl'd transverse the resonant fugue.
 In other part stood one who at the forge
 Lab'ring, two massy clods of ir'on and brass 565
 Had melted, (whether found where casual fire
 Had wasted woods on mountain or in vale,
 Down to the veins of earth, thence gliding hot
 To some cave's mouth, or whether wash'd by stream
 From under-ground) the liquid ore he drain'd 570
 Into fit molds prepar'd; from which he form'd
 First his own tools; then, what might else be wrought
 Fusile or grav'n in metal. After these,
 But on the hither side, a different sort
 From the high neighb'ring hills, which was their seat,
 Down to the plain descended: by their guise 576
 Just men they seem'd, and all their study bent
 To worship God aright, and know his works
 Not hid, nor those things last which might preserve
 Freedom and peace to men: they on the plain 580
 Long had not walk'd, when from the tents behold
 A bevy of fair women, richly gay
 In gems and wanton dress; to th' harp they sung
 Soft amorous ditties, and in dance came on:
 The men though grave, ey'd them, and let their eyes
 Rove without rein, till in the amorous net 586
 Fast caught, they lik'd, and each his liking chose;
 And now of love they treat, till th' evening star,
 Love's harbinger, appear'd; then all in heat

557—573. Gen. iv. 20, 21, 22.
 Jabal was the father of such as
 dwell in tents, and of such as
 have cattle. And his brother's
 name was Jubal: he was the

father of all such as handle the
 harp and organ—and Tubal-
 Cain was an instructor of every
 artificer in brass and iron.

They light the nuptial torch, and bid invoke 590
 Hymen, then first to marriage rites invok'd:
 With feast and music all the tents resound.
 Such happy interview and fair event
 Of love and youth not lost, songs, garlands, flowers,
 And charming symphonies attach'd the heart 595
 Of Adam, soon inclin'd t' admit delight,
 The bent of nature; which he thus express'd.

True opener of mine eyes, prime Angel blest,
 Much better seems this vision, and more hope
 Of peaceful days portends, than those two past; 600
 Those were of hate and death, or pain much worse,
 Here nature seems fulfill'd in all her ends.

To whom thus Michael. Judge not what is best
 By pleasure, though to nature seeming meet,
 Created, as thou art, to nobler end 605
 Holy and pure, conformity divine.

Those tents thou saw'st so pleasant, were the tents
 Of wickedness, wherein shall dwell his race
 Who slew his brother; studious they appear
 Of arts that polish life, inventors rare, 610

Unmindful of their Maker, though his Spirit
 Taught them, but they his gifts acknowledg'd none.
 Yet they a beauteous offspring shall beget;
 For that fair female troop thou saw'st, that seem'd
 Of Goddeses so blithe, so smooth, so gay, 615
 Yet empty of all good wherein consists

Woman's domestic honour and chief praise;
 Bred only and completed to the taste
 Of lustful appetite, to sing, to dance,
 To dress, and troll the tongue, and roll the eye. 620
 To these that sober race of men, whose lives
 Religious titled them the sons of God,

Shall

606. Rom. viii. 29. He predestinated them to be conformed to the image of his son.

611. Exod. xxxv. 30, 31, 32. See Jehovah hath called

Bezaleel, and hath filled him with the spirit of God—to devise curious works.

622. Gen. vi. 2, 4, 5. The sons of God saw the daughters of

Shall yield up all their virtue, all their fame
 Ignobly, to the trains and to the smiles
 Of these fair atheists, and now swim in joy, 625
 Erelong to swim at large; and laugh, for which
 The world erelong a world of tears must weep.

To whom thus Adam of short joy bereft.
 O pity' and shame, that they who to live well
 Enter'd so fair, should turn aside to tread 330
 Paths indirect, or in the mid-way faint!
 But still I see the tenor of Man's woe
 Holds on the same, from Woman to begin.

From Man's effeminate slackness it begins,
 Said th' Angel, who should better hold his place 635
 By wisdom, and superior gifts receiv'd.
 But now prepare thee for another scene.

He look'd, and saw wide territory spread
 Before him, towns, and rural works between,
 Cities of men with lofty gates and towers, 640
 Concourse in arms, fierce faces threat'ning war,
 Giants of mighty bone, and bold emprise;
 Part wield their arms, part curb the foaming steed,
 Single or in array of battle rang'd
 Both horse and foot, nor idly must'ring flood; 645
 One way a band select from forage drives
 A herd of beeves, fair oxen and fair kine
 From a fat meadow ground; or fleecy flock,
 Ewes and their bleating lambs over the plain,
 Their booty; scarce with life the shepherds fly, 650
 But call in aid, which makes a bloody fray;
 With cruel tournament the squadrons join;
 Where cattle pastur'd late, now scatter'd lies
 With carcases and arms th' ensanguin'd field

of men, that they were fair: and they took them wives of all which they chose.—There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare

children to them: the same became mighty men, which were of old, men of renown. And God saw that the wickedness of men was great upon the earth, &c.

Deserted : Others to a city strong 655
 Lay siege, encamp'd ; by battery, scale, and mine,
 Assaulting ; others from the wall defend
 With dart and javelin, stones and sulphurous fire ;
 On each hand slaughter and gigantic deeds.
 In other part the scepter'd heralds call 660
 To council in the city gates : anon
 Grey-headed men and grave, with warriors mix'd,
 Assemble, and harangues are heard, but soon
 In factious opposition, till at last
 Of middle-age one rising, eminent 665
 In wise deport, spake much of right and wrong,
 Of justice, of religion, truth and peace,
 And judgment from above : him old and young
 Exploded, and had seiz'd with violent hands,
 Had not a cloud descending snatch'd him thence
 Unseen amid the throng : so violence 671
 Proceeded, and oppression, and sword-law
 Through all the plain, and refuge none was found.
 Adam was all in tears, and to his guide
 Lamenting turn'd full sad ; O what are these, 675
 Death's ministers, not men, who thus deal death
 Inhumanly to men, and multiply
 Ten thousandfold the sin of him who slew
 His brother : for of whom such massacre
 Make they but of their brethren, men of men ? 680
 But who was that just man, whom had not Heaven
 Rescued, had in his righteousness been lost ?
 To whom thus Michael. These are the product
 Of those ill-mated marriages thou saw'st ; [selves
 Where good with bad were match'd, who of them-
 Abhor to join ; and by imprudence mix'd, 686
 Produce prodigious births of body' or mind.
 Such were these giants, men of high renown ;
 For in those days might only shall be' admir'd,

665. Gen. v. 22, 23. And hundred and sixty-five years.
 Enoch walked with God. And — Jude, 14. Enoch, the
 all the days of Enoch were three seventh from Adam, prophesied.
 And

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And valour and heroic virtue call'd ;
 To overcome in battle, and subdue
 Nations, and bring home spoils with infinite
 Man-slaughter, shall be held the highest pitch
 Of human glory, and for glory done
 Of triumph, to be stil'd great conquerors, 695
 Patrons of mankind, Gods, and sons of Gods,
 Destroyers rightlier call'd and plagues of men.
 Thus fame shall be achiev'd, renown on earth,
 And what most merits fame in silence hid.
 But he the sev'nth from thee, whom thou beheld'st
 The only righteous in a world perverse, 701
 And therefore hated, therefore so beset
 With foes for daring single to be just,
 And utter odious truth, that God would come
 To judge them with his Saints : him the most High
 Rapt in a balmy cloud with winged steeds 706
 Did, as thou saw'st, receive, to walk with God
 High in salvation and the climes of bliss,
 Exempt from death ; to shew thee what reward
 Awaits the good, the rest what punishment ; 710
 Which now direct thine eyes and soon behold.

He look'd, and saw the face of things quite chang'd ;
 The brazen throat of war had ceas'd to roar ;
 All now was turn'd to jollity and game,
 To luxury and riot, feast and dance, 715
 Marrying or prostituting, as beset,
 Rape or adultery, where passing fair
 Allur'd them ; thence from cups to civil broils.
 At length a reverend fire among them came,

700—705. Jude, 14, 15. Enoch, the seventh from Adam, prophesied—Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly—of all their ungodly deeds which they have ungodly committed, and of all their hard

speeches, which ungodly sinners have spoken against him.

705. Gen. v. 24. And Enoch walked with God, and he was not : for God took him.

719. Gen. vi. 9. Noah was a just man, and perfect in his generations, and Noah walked with God.

And of their doings great dislike declar'd, 729
 And testify'd against their ways; he oft
 Frequented their assemblies, wherefo met,
 Triumphs or festivals, and to them preach'd
 Conversion and repentance, as to souls
 In prison under judgments imminent: 725
 But all in vain: which when he saw, he ceas'd
 Contending, and remov'd his tents far off;
 Then from the mountain hewing timber tall,
 Began to build a vessel of huge bulk, 729
 Measur'd by cubit, length, and breadth, and height,
 Smear'd round with pitch, and in the side a door
 Contriv'd, and of provisions laid in large
 For man and beast: when lo a wonder strange!
 Of every beast, and bird, and insect small 734
 Came sev'ns, and pairs, and enter'd in, as taught
 Their order: last the fire, and his three sons
 With their four wives; and God made fast the door.
 Mean while the south wind rose, and with black wings
 Wide hovering, all the clouds together drove
 From under Heav'n; the hills to their supply 740
 Vapour, and exhalation dusk and moist,
 Sent up amain; and now the thicken'd sky
 Like a dark ceiling stood; down rush'd the rain

723. 2 Pet. ii. 5. Noah a preacher of righteousness.

— 1 Pet. iii. 19, 20. By which also he went and preached to the spirits in prison, which some time were disobedient, when once the long-suffering of God waited in the days of Noah.

729—738. Gen. vi. 14, 15, 16, 21. Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch—the length shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt

thou make to the ark—and the door of the ark shalt thou set in the side thereof—and take thou unto thee of all food that is eaten, and thou shalt gather it to thee: and it shall be for food for thee, and for them.

— Gen. vii. 2, 7, 16. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.—And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark.—And the Lord shut him in.

Impetuous

Impetuous, and continued till the earth
 No more was seen ; the floating vessel swum 745
 Uplifted, and secure with beaked prow
 Rode tilting o'er the waves : all dwellings else
 Flood overwhelm'd, and them with all their pomp
 Deep under water roll'd ; sea cover'd sea,
 Sea without shore ; and in their palaces 750
 Where luxury late reign'd, sea-monsters whelp'd
 And stabled ; of mankind, so numerous late,
 All left, in one small bottom swum imbark'd.
 How didst thou grieve then, Adam, to behold
 The end of all thy offspring, end so sad, 755
 Depopulation ! thee another flood,
 Of tears and sorrow' a flood thee also drown'd,
 And sunk thee as thy sons ; till gently rear'd
 By th' Angel, on thy feet thou stood'st at last,
 Though comfortless, as when a father mourns 760
 His children, all in view destroy'd at once ;
 And scarce to th' Angel utter'dst thus thy plaint.
 O visions ill foreseen ! better had I
 Liv'd ignorant of future, so had borne
 My part of evil only, each day's lot 765
 Enough to bear ; those now, that were dispens'd
 The burden of many ages, on me light
 At once, by my foreknowledge gaining birth
 Abortive, to torment me ere their being,
 With thought that they must be. Let no man seek
 Henceforth to be foretold what shall befall 771
 Him or his children ; evil he may be sure,
 Which neither his foreknowing can prevent,
 And he the future evil shall no less
 In apprehension than in substance feel 775

746. Gen. vii. 17. The waters increased, and bore up the ark, and it was lift up above the earth.

753. Gen. vii. 23. Every living substance was destroyed which was upon the face of the

ground ; both man and beast—Noah only remained alive, and they that were with him in the ark.

765. Matt. vi. 34. Sufficient unto the day is the evil thereof.

Grievous to bear: but that care now is past,
 Man is not whom to warn: those few escap'd
 Famine and anguish will at last consume
 Wand'ring that wat'ry desert: I had hope
 When violence was ceas'd, and war on earth, 780
 All would have then gone well, peace would have
 crown'd

With length of happy days the race of man;
 But I was far deceiv'd; for now I see
 Peace to corrupt no less than war to waste.
 How comes it thus? unfold, celestial Guide, 785
 And whether here the race of man will end.

To whom thus Michael. Those whom last thou
 In triumph and luxurious wealth, are they [saw'st
 First seen in acts of prowess eminent
 And great exploits, but of true virtue void; 790
 Who having spilt much blood, and done much waste
 Subduing nations, and achiev'd thereby
 Fame in the world, high titles, and rich prey,
 Shall change their course to pleasure, ease, and sloth,
 Surfeit, and lust, till wantonness and pride 795
 Raise out of friendship hostile deeds in peace.
 The conquer'd also, and enslav'd by war,
 Shall with their freedom lost all virtue lose
 And fear of God, from whom their piety feign'd
 In sharp contest of battle found no aid 800
 Against invaders; therefore cool'd in zeal
 Thenceforth shall practise how to live secure,
 Worldly or dissolute, on what their lords
 Shall leave them to enjoy; for the earth shall bear
 More than enough, that temp'rance may be try'd:
 So all shall turn degenerate, all deprav'd, 806
 Justice and temp'rance, truth and faith forgot;
 One man except, the only son of light

806—809. Gen. vi. 12, 13. is come before me; for the earth
 All flesh had corrupted his way is filled with violence through
 upon the earth. And God said them: and behold, I will destroy
 unto Noah, The end of all flesh them with the earth.

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In a dark age, against example good,
 Against allurements, custom, and a world
 Offended; fearless of reproach and scorn,
 Or violence, he of their wicked ways
 Shall them admonish, and before them set
 The paths of righteousness, how much more safe,
 And full of peace, denouncing wrath to come 810
 On their impenitence; and shall return
 Of them derided, but of God observ'd
 The one just man alive; by his command
 Shall build a wond'rous ark, as thou beheld'st,
 To save himself and household from amidst 820
 A world devote to universal wrack.
 No sooner he with them of man and beast
 Select for life shall in the ark be lodg'd,
 And shelter'd round, but all the cataracts
 Of Heav'n set open on the earth shall pour 825
 Rain day and night; all fountains of the deep
 Broke up, shall heave the ocean to usurp
 Beyond all bounds, till inundation rise
 Above the highest hills: then shall this mount
 Of Paradise by might of waves be mov'd 830
 Out of his place, push'd by the horned flood,
 With all his verdure spoil'd, and trees adrift
 Down the great river to the opening gulf,
 And there take root an island salt and bare,
 The haunt of seals, and orcs, and sea-mews clang:
 To teach thee that God attributes to place 836
 No sanctity, if none be thither brought
 By men who there frequent, or therein dwell.
 And now what further shall ensue, behold.

He look'd, and saw the ark hull on the flood, 840
 Which now abated; for the clouds were fled,

811. Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul. 841. Gen. viii. 1. God made

824. Gen. vii. 11. The same day were all the fountains of the great deep broken up, and the waters assuaged.

Driv'n by a keen north-wind, that blowing dry
 Wrinkled the face of deluge, as decay'd ;
 And the clear sun on his wide wat'ry glass
 Gaz'd hot, and of the fresh wave largely drew, 845
 As after thirst, which made their flowing shrink
 From standing lake to tripping ebb, that stole
 With soft foot tow'ards the deep, who now had stopt
 His sluices, as the Heav'n his windows shut.
 The ark no more now floats, but seems on ground
 Fast on the top of some high mountain fix'd. 851
 And now the tops of hills as rocks appear ;
 With clamour thence the rapid currents drive
 Tow'ards the retreating sea their furious tide.
 Forthwith from out the ark a raven flies, 855
 And after him, the surer messenger,
 A dove sent forth once and again to spy
 Green tree or ground whereon his foot may light ;
 The second time returning, in his bill
 An olive leaf he brings, pacific sign : 860
 Anon dry ground appears, and from his ark
 The ancient fire descends with all his train ;
 Then with uplifted hands, and eyes devout,
 Grateful to Heav'n, over his head beholds
 A dewy cloud, and in the cloud a bow 865
 Conspicuous with three list'd colours gay,
 Betokening peace from God, and cov'nant new.
 Whereat the heart of Adam erst so sad

848. Gen. viii. 2. The fountains also of the deep, and the windows of heaven were stopped.

855. Gen. viii. 6, 7. Noah opened the window of the ark, and sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

856—860. Gen. viii. 10, 11. Again he sent forth the dove out of the ark. And the dove came in to him in the evening, and lo,

in her mouth was an olive-leaf pluckt off.

862. Gen. viii. 18, 19, 20. And Noah went forth, and his sons, and his wife, and his sons wives with him : every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar to Jehovah.

Greatly

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Greatly rejoic'd, and thus his joy broke forth.

O thou who future things canst represent 870

As present, heav'nly Instructor, I revive

At this last sight, assur'd that man shall live

With all the creatures, and their seed preserve.

Far less I now lament for one whole world

Of wicked sons destroy'd, than I rejoice 875

For one man found so perfect and so just,

That God vouchsafes to raise another world

From him, and all his anger to forget.

But say, what mean those colour'd streaks in Heav'n

Distended as the brow of God appeas'd, 880

Or serve they as a flow'ry verge to bind

The fluid skirts of that same wat'ry cloud,

Lest it again dissolve and show'r the earth?

To whom th' Arch-Angel. Dext'rously thou aim'st;

So willingly doth God remit his ire, 885

Though late repenting him of man deprav'd,

Griev'd at his heart, when looking down he saw

The whole earth fill'd with violence, and all flesh

Corrupting each their way; yet those remov'd,

Such grace shall one just man find in his sight, 890

That he relents, not to blot out mankind,

And makes a covenant never to destroy

The earth again by flood, nor let the sea

Surpass his bounds, nor rain to drown the world

With man therein or beast; but when he brings 895

886. Gen. vi. 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

888. Gen. vi. 11. The earth also was corrupt before God, and the earth was filled with violence.

890. Gen. vi. 8. But Noah found grace in the eyes of the Lord.

892. Gen. ix. 11, 14, 16. And I will establish my cove-

nant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.—And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will look upon it that I may remember the everlasting covenant between God and every living creature, of all flesh that is upon the earth.

Over the earth a cloud, will therein set
 His triple-colour'd bow, whereon to look,
 And call to mind his cov'nant: day and night,
 Seed-time and harvest, heat and hoary frost 899
 Shall hold their course, till fire purge all things new,
 Both Heav'n and Earth, wherein the just shall dwell.

898. Gen. viii. 22. While
 the earth remaineth, seed-time
 and harvest, and cold and heat,
 and summer and winter, and day
 and night shall not cease.

900. 2 Pet. iii. 12, 13. The
 heavens being on fire shall be

dissolved, and the elements shall
 melt with fervent heat: never-
 theless we, according to his
 promise, look for new heavens
 and a new earth, wherein
 dwelleth righteousness.

THE END OF THE ELEVENTH BOOK.

8 MR 55

ALLUSIONS TO THE CLASSICS.

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Ver.

11. Met. I. 318. Hic ubi Deucalion.
16. Æn. XI. 795. Voti partem disperfit in auras.
128. Met. I. 625. Centum luminibus cinctum.
135. } Lucr. V. 655. Roseam Matuta per oras
175. } Ætheris Auroram defert et lumina pandit.
182. Phædr. Fab. III. X. Gratiæ subscribit aut odio.
185. Æn. I. 393. Aspice bis fenos lætantes
Æn. XII. 247. Fulvus Jovis ales in æthra.
204. Met. I. 602. Noctis faciem nebulas fecisse.
242. Æn. V. 251. Purpura meandro duplici Melibœa.
Georg. II. Sarrano ostro.
270. Nescio qua natale solum.
332. Statius Theb. XII. Longe sequere et vestigia semper adora.
337. Lucan IX. 580. Jupiter est quodcunque vides, quocunque moveris.
374. Æn. V. 710. Quicquid erit, superanda omnis.
411. Iliad V. 127. Ἀχλὺς δ' αὐτοὶ ἀπ' ὀφθαλμῶν.
Æn. II. 604. Aspice, namque omnem quæ.
447. Æn. X. 908. Undantique animam diffundit.
467. Seneca Phæn. Mille ad mortem aditus patent.
537. Cicero de Sen. 19. Quasi poma ex arboribus.
553. Mart. X. Summum neu metuas diem, nec optes.
Hor. Od. I. IX. Permite divis.
565. Lucr. V. 1240. Potestas ignis ubi ingentes silvas ardore cremârat.
- 638 to 680. Vide Iliad XVIII. *Εν δ' ἐτιθεῖ.*
738. Met. I. 264. Madidis Notus evolat alis.
752. Vida I. Omnibus hic pauci extinctis.
777. Met. I. 311. Maxima pars undâ rapitur.
829. Hor. Od. IV. Tauriformis volvitur Ausidus.
841. Met. I. 328. Nubila disjecit, nimbisque.
847. Epod. XVI. Levis crepante lympha pede.

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THE
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OF
PARADISE LOST.

THE ARGUMENT.

The Angel Michael continues from the flood to relate what shall succeed; then, in the mention of Abraham, comes by degrees to explain, who that Seed of the Woman shall be, which was promised Adam and Eve in the fall; his incarnation, death, resurrection, and ascension; the state of the church till his second coming. Adam greatly satisfied and recomforted by these relations and promises descends the hill with Michael; wakens Eve, who all this while had slept, but with gentle dreams compos'd to quietness of mind and submission. Michael in either hand leads them out of Paradise, the fiery sword waving behind them, and the Cherubim taking their stations to guard the place.



PARADISE LOST.

B O O K XII.

AS one who in his journey bates at noon,
Though bent on speed; so here th' Arch-
Angel paus'd

Betwixt the world destroy'd and world restor'd,
If Adam ought perhaps might interpose;
Then with transition sweet new speech resumes. 5

Thus thou hast seen one world begin and end;
And man as from a second stock proceed.
Much thou hast yet to see, but I perceive
Thy mortal sight to fail; objects divine
Must needs impair and weary human sense: 10

Henceforth what is to come I will relate,
Thou therefore give due audience, and attend.
This second source of men, while yet but few,
And while the dread of judgment past remains
Fresh in their minds, fearing the Deity, 15

With some regard to what is just and right
Shall lead their lives, and multiply apace,
Lab'ring the soil, and reaping plenteous crop,
Corn, wine, and oil; and from the herd or flock,
Oft sacrificing bullock, lamb, or kid, 20

With large wine-offerings pour'd, and sacred feast,
Shall spend their days in joy unblam'd, and dwell
Long time in peace by families and tribes
Under paternal rule: till one shall rise

Of proud ambitious heart, who not content 25
With fair equality, fraternal state,

Will

Will arrogate dominion undeserv'd
 Over his brethren, and quite dispossess
 Concord and law of nature from the earth,
 Hunting (and men not beasts shall be his game) 30
 With war and hostile snare such as refuse
 Subjection to his empire tyrannous:
 A mighty hunter thence he shall be styl'd
 Before the Lord, as in despite of Heaven,
 Or from Heav'n claiming second sov'reignty; 35
 And from rebellion shall derive his name,
 Though of rebellion others he accuse.
 He with a crew, whom like ambition joins
 With him or under him to tyrannize,
 Marching from Eden tow'ards the west, shall find
 The plain, wherein a black bituminous gurge 41
 Boils out from under ground, the mouth of Hell:
 Of brick, and of that stuff they cast to build
 A city' and tow'r, whose top may reach to Heaven;
 And get themselves a name, lest far dispers'd 45
 In foreign lands their memory be lost,
 Regardless whether good or evil fame.
 But God, who oft descends to visit men
 Unseen, and through their habitations walks

33. Gen. x. 8, 9, 10. And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord.—And the beginning of his kingdom was Babel, &c. and Calneh in the land of Shinar.

40—62. Gen. xi. 2, 3, 4, 5, 7, 8, 9. As they journeyed from the east, they found a plain in the land of Shinar—and they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach un-

to heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And Jehovah came down, to see the city and the tower which the children of men builded. And Jehovah said—Let us confound their language, that they may not understand one another's speech. So Jehovah scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel, because Jehovah did there confound the language of all the earth.

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355

To mark their doings, them beholding soon;
Comes down to see their city, ere the tower
Obstruct Heav'n-tow'rs, and in derision sets
Upon their tongues a various spi'rit to rase
Quite out their native language, and instead
To sow a jangling noise of words unknown: 55
Forthwith a hideous gabble rises loud
Among the builders; each to other calls
Not understood, till hoarse, and all in rage,
As mock'd they storm; great laughter was in Heaven,
And looking down, to see the hubbub strange 60
And hear the din; thus was the building left
Ridiculous, and the work Confusion nam'd.

Whereto thus Adam fatherly displeas'd.
O execrable son so to aspire
Above his brethren, to himself assuming 65
Authority usurp'd, from God not given:
He gave us only over beast, fish, fowl
Dominion absolute; that right we hold
By his donation; but man over men
He made not lord: such title to himself 70
Reserving, human left from human free.
But this usurper his encroachment proud
Stays not on man; to God his tow'r intends
Siege and defiance: Wretched man! what food
Will he convey up thither to sustain 75
Himself and his rash army, where thin air
Above the clouds will pine his entrails gross,
And famish him of breath, if not of bread?

To whom thus Michael. Justly thou abhorr'st
That son, who on the quiet state of men 80
Such trouble brought, affecting to subdue
Rational liberty; yet know withal,

67. Gen. i. 26. And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl

of the air, and over the cattle.

70. Tim. vi. 15. The blessed and only potentate.

— Jude, 4. The only Lord God.

Since

Since thy original lapse, true liberty
 Is lost, which always with right reason dwells
 Twinn'd, and from her hath no dividual being: 85
 Reason in man obscur'd, or not obey'd,
 Immediately inordinate desires
 And upstart passions catch the government
 From reason, and to servitude reduce
 Man till then free. Therefore since he permits 90
 Within himself unworthy pow'rs to reign
 Over free reason, God in judgment just
 Subjects him from without to violent lords;
 Who oft as undeservedly inthrall
 His outward freedom: tyranny must be, 95
 Though to the tyrant thereby no excuse.
 Yet sometimes nations will decline so low
 From virtue, which is reason, that no wrong,
 But justice, and some fatal curse annex'd,
 Deprives them of their outward liberty, 100
 Their inward lost: Witness th' irreverent son
 Of him who built the ark, who for the shame
 Done to his father, heard this heavy curse,
 "Servant of servants," on his vicious race.
 Thus will this latter, as the former world, 105
 Still tend from bad to worse, till God at last
 Wearied with their iniquities, withdraw
 His presence from among them, and avert
 His holy eyes; resolving from thenceforth
 To leave them to their own polluted ways; 110
 And one peculiar nation to select
 From all the rest, of whom to be invoc'd,
 A nation from one faithful man to spring:

83. John, viii. 34. Whosoever committeth sin is the slave of sin.

— John, viii. 26. If the Son made you free, ye shall be free indeed.

— 2 Cor. iii. 17. Where the Spirit of the Lord is, there is

liberty.

104. Gen. ix. 25. Cursed be Canaan; a servant of servants shall he be unto his brethren.

110. Acts, xiv. 16. In times past he suffered all nations to walk in their own ways.

Him

Him on this side Euphrates yet residing,
 Bred up in idol-worship; O that men
 (Canst thou believe?) should be so stupid grown,
 While yet the patriarch liv'd, who 'scap'd the flood,
 As to forsake the living God, and fall
 To worship their own work in wood and stone
 For Gods! yet him God the most High vouchsafes
 To call by vision from his father's house,
 His kindred and false Gods, into a land
 Which he will show him, and from him will raise
 A mighty nation, and upon him shower
 His benediction so, that in his seed
 All nations shall be blest; he straight obeys,
 Not knowing to what land, yet firm believes:
 I see him, but thou canst not, with what faith
 He leaves his Gods, his friends, and native soil
 Ur of Chaldæa, passing now the ford
 To Haran, after him a cumbrous train
 Of herds and flocks, and numerous servitude;
 Not wand'ring poor, but trusting all his wealth
 With God, who call'd him, in a land unknown.

115

121

125

130

115. Joshua, xxiv. 2. Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor: and they served other gods.

120. Gen. xii. 1, 2, 3. Now Jehovah had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee—and in thee shall all families of the earth be blessed.

126. Heb. xi. 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went

out, not knowing whither he went.

130. Gen. xi. 31. And they went forth from Ur of the Chaldees, to go into the land of Canaan: and they came unto Haran, and dwelt there.

133—138. Gen. xii. 5, 6, 7. And Abram took Sarai his wife; and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran: and they went forth to go into the land of Canaan, and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh.—And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land.

*

Canaan

Canaan he now attains; I see his tents 135
 Pitch'd about Sechem, and the neighb'ring plain
 Of Moreh; there by promise he receives
 Gift to his progeny of all that land,
 From Hamath northward to the desert south,
 (Things by their names I call, though yet unnam'd)
 From Hermon east to the great western sea; 141
 Mount Hermon, yonder sea, each place behold
 In prospect, as I point them; on the shore
 Mount Carmel; here the double-founted stream
 Jordan, true limit eastward; but his sons 145
 Shall dwell to Senir, that long ridge of hills.
 This ponder, that all nations of the earth
 Shall in his seed be blessed; by that seed
 Is meant thy great deliverer, who shall bruise
 The Serpent's head; whereof to thee anon 150
 Plainlier shall be reveal'd. This patriarch blest,
 Whom faithful Abraham due time shall call,
 A son, and of his son a grand-child leaves,
 Like him in faith, in wisdom, and renown;
 The grand-child with twelve sons increas'd departs
 From Canaan, to a land hereafter call'd 156
 Egypt, divided by the river Nile;
 See where it flows, disgorging at sev'n mouths
 Into the sea: to sojourn in that land
 He comes invited by a younger son 160
 In time of dearth, a son whose worthy deeds
 Raise him to be the second in that realm
 Of Pharaoh: there he dies, and leaves his race
 Growing into a nation, and now grown
 Suspected to a sequent King, who seeks 165
 To stop their overgrowth, as inmate guests
 Too numerous; whence of guests he makes them
 Inhospitably, and kills their infant males: [slaves

152. Gen. xvii. 5. Neither nations have I made thee.
 shall thy name any more be called 155—190. See the 41st and
 Abram: but thy name shall be 45th chapters of Genesis, and the
 Abraham: for a father of many first twelve chapters of Exodus.

Till by two brethren (those two brethren call
Moses and Aaron) sent from God to claim 170
His people from inthralment, they return
With glory' and spoil back to their promis'd land.
But first the lawless tyrant, who denies
To know their God, or message to regard,
Must be compell'd by signs and judgments dire;
To blood unshed the rivers must be turn'd; 176
Frogs, lice, and flies must all his palace fill
With loath'd intrusion, and fill all the land;
His cattle must of rot and murrain die;
Botches and blains must all his flesh emboss, 180
And all his people; thunder mix'd with hail,
Hail mix'd with fire, must rend th' Egyptian sky,
And wheel on th' earth, devouring where it rolls;
What it devours not, herb, or fruit, or grain,
A darksome cloud of locusts swarming down 185
Must eat, and on the ground leave nothing green;
Darkness must overshadow all his bounds,
Palpable darkness, and blot out three days;
Last with one midnight stroke all the first-born
Of Egypt must lie dead. Thus with ten wounds
The river-dragon tam'd at length submits 191
To let his sojourners depart, and oft
Humbles his stubborn heart, but still as ice
More harden'd after thaw, till in his rage
Pursuing whom he late dismiss'd, the sea 195
Swallows him with his host, but them lets pass

174. Exod. v. 2. And Pharaoh said, Who is Jehovah that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go.

191. Ezek. xxix. 2. Thus saith the Lord God, Behold I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it

for myself.

195—199. Exod. xiv. 28. And the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh—there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea: and the waters were a wall unto them on their right hand, and on their left.

As

As on dry land between two crystal walls,
 Aw'd by the rod of Moses so to stand
 Divided, till his rescu'd gain'd their shore :
 Such wondrous pow'r God to his saint will lend,
 Though present in his Angel, who shall go 201
 Before them in a cloud, and pill'ar of fire,
 By day a cloud, by night a pill'ar of fire,
 'To guide them in their journey, and remove
 Behind them, while th' obdurate king pursues: 205
 All night he will pursue, but his approach
 Darkness defends between till morning watch;
 Then through the fiery pillar and the cloud
 God looking forth will trouble all his host,
 And craze their chariot wheels: when by command
 Moses once more his potent rod extends 211
 Over the sea; the sea his rod obeys;
 On their imbattel'd ranks the waves return,
 And overwhelm their war: the race elect
 Safe towards Canaan from the shore advance 215
 'Through the wild desert, not the readiest way,
 Lest ent'ring on the Canaanite alarm'd
 War terrify them inexpert, and fear
 Return them back to Egypt, choosing rather
 Inglorious life with servitude; for life 220
 To noble and ignoble is more sweet

200—210. *Exod. xiv. 19, 20, 24, 25.* And the angel of God, which went before the camp of Israel, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians, and the camp of Israel; and it was a cloud and darkness to them: but it gave light by night to these: so that the one came not near the other all the night—and in the morning-watch Jehovah looked unto the host of the Egyptians,

through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel, for Jehovah fighteth for them.

216. *Exod. xiii. 17.* When Pharaoh had let the people go—God led them not through the way of the land of the Philistines, although that was near: for God said, lest peradventure the people repent when they see war, and they return to Egypt.

Untrain'd

Untrain'd in arms, where rashness leads not on.
 This also shall they gain by their delay
 In the wide wilderness, there they shall found
 Their government, and their great senate choose 225
 Through the twelve tribes, to rule by laws ordain'd:
 God from the mount of Sinai, whose gray top
 Shall tremble, he descending, will himself
 In thunder, lightning, and loud trumpets sound,
 Ordain them laws; part such as appertain 230
 To civil justice, part religious rites
 Of sacrifice, informing them, by types
 And shadows, of that destin'd Seed to bruise
 The Serpent, by what means he shall achieve
 Mankind's deliverance. But the voice of God 235
 To mortal ear is dreadful; they beseech
 That Moses might report to them his will,
 And terror cease; he grants what they besought
 Instructed that to God is no access
 Without mediator, whose high office now 240
 Moses in figure bears, to introduce

227. Exod. xix. 16, 18. There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud — and mount Sinai was altogether on a smoke, because Jehovah descended upon it in fire — and the whole mount quaked greatly.

230. Deut. v. 22. These words [the ten commandments] Jehovah spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, and he added no more: and he wrote them on two tables of stone, and delivered them to me.

231. See the 21st, 22d, and 23d chapters of Exodus, "Now, these are the judgments which

thou shalt set before them, &c."

232—235. See the book of Leviticus.

236—240. Deut. v. 25, 26, 28, 30, 31. If we hear the voice of Jehovah our God any more, then we shall die, — go thou near, and hear all that Jehovah our God shall say: and speak thou unto us — and we will hear it, and do it — and Jehovah said unto me, I have heard the voice of the words of this people — they have well said all that they have spoken — Go say to them, Get you into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them.

One greater, of whose day he shall foretel,
 And all the prophets in their age the times
 Of great Messi'ah shall sing. Thus laws and rites
 Establish'd, such delight hath God in men 245
 Obedient to his will, that he vouchsafes
 Among them to set up his tabernacle,
 The holy One with mortal men to dwell:
 By his prescript a sanctuary is fram'd
 Of cedar, overlaid with gold, therein 250
 An ark, and in the ark his testimony,
 The records of his covenant, over these
 A mercy-seat of gold between the wings
 Of two bright Cherubim; before him burn
 Sev'n lamps as in a zodiac representing 255
 The heav'nly fires; over the tent a cloud
 Shall rest by day, a fiery gleam by night,
 Save when they journey, and at length they come,
 Conducted by his Angel to the land
 Promis'd to Abraham and his seed: the rest 260

242, 244. John, v. 46. Had ye believed Moses, ye would have believed me: for he wrote of me.

— Acts, iii. 22, 24. Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.— Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

249—256. See the 25th and 40th chapters of Exodus.

256—260. Exod. xl. 34—38. Then a cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation,

because the cloud abode thereon, and the glory of Jehovah filled the tabernacle. And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys. But if the cloud were not taken up, then they journeyed not, till the day that it was taken up. For the cloud of Jehovah was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

— Exod. xiii. 21. And Jehovah went before them by day in a pillar of a cloud to lead them in the way: and by night in a pillar of fire, to give them light, to go by day and night.

260—263. See the book of Joshua.

Were

Were long to tell, how many battles fought,
How many kings destroy'd, and kingdoms won,
Or how the sun shall in mid Heav'n stand still
A day entire, and night's due course adjourn,
Man's voice commanding, Sun in Gibeon stand,
And thou moon in the vale of Aijalon, 266
Till Israel overcome; so call the third
From Abraham, son of Isaac, and from him
His whole descent, who thus shall Canaan win.

Here Adam interpos'd. O sent from Heav'n, 270
Enlightner of my darkness, gracious things
Thou hast reveal'd, those chiefly which concern
Just Abraham and his seed: now first I find
Mine eyes true opening, and my heart much eas'd,
Erewhile perplex'd with thoughts what would be-
come 275

Of me and all mankind; but now I see
His day, in whom all nations shall be blest,
Favour unmerited by me, who sought
Forbidden knowledge by forbidden means.
This yet I apprehend not, why to those 280
Among whom God will deign to dwell on earth
So many and so various laws are given;
So many laws argue so many sins
Among them? how can God with such reside?

To whom thus Michael. Doubt not but that sin
Will reign among them, as of thee begot; 286
And therefore was law giv'n them to evince
Their natural pravity, by stirring up

263, 267, Josh. x. 12. Then spake Joshua to Jehovah in the day when Jehovah delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou moon, in the valley of Aijalon.

276. John, viii. 56. Your father Abraham rejoiced to see my day; and he saw it, and was

glad.

283. Rom. iii. 20. By the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

288. Rom. vii. 7, 8. I had not known sin, but by the law — But sin taking occasion by the commandment wrought in me all manner of concupiscence.

Sin against law to fight : that when they see
 Law can discover sin, but not remove, 290
 Save by those shadowy expiations weak,
 The blood of bulls and goats, they may conclude
 Some blood more precious must be paid for man,
 Just for unjust, that in such righteousness
 To them by faith imputed, they may find 295
 Justification towards God, and peace
 Of conscience, which the law by ceremonies
 Cannot appease, nor man the moral part
 Perform, and not performing cannot live.
 So law appears imperfect, and but given 300
 With purpose to resign them in full time
 Up to a better covenant, disciplin'd

From

290. Gal. iii. 19. Wherefore then serveth the law ? It was added because of transgressions.

292. Heb. x. 4, 5. It is not possible that the blood of bulls and of goats should take away sin. Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.

293. Heb. ix. 13, 14. If the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh ; how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God ?

294. 1 Pet. iii. 18. Christ hath once suffered for sins, the just for the unjust.

295. Rom. iv. 22, 23, 24, 25. It was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him ; but for

us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.

296. Rom. v. 1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

299. Gal. iii. 10. As many as are of the works of the law, are under the curse : for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

300. Heb. vii. 18, 19. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof ; for the law made nothing perfect, but the bringing in of a better hope did.

302. Heb. viii. 6. He is the mediator of a better covenant, which was established upon better promises.

— Gal. iii. 23, 24. Before faith

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From shadowy types to truth, from flesh to spirit,
 From imposition of strict laws to free
 Acceptance of large grace, from servile fear 305
 To filial, works of law to works of faith.
 And therefore shall not Moses, though of God
 Highly belov'd, being but the minister
 Of law, his people into Canaan lead ;
 But Joshua whom the Gentiles Jesus call, 310
 His name and office bearing, who shall quell
 The adversary Serpent, and bring back
 Through the world's wilderness long wander'd man
 Safe to eternal Paradise of rest.
 Mean while they in their earthly Canaan plac'd 315
 Long time shall dwell and prosper, but when sins
 National interrupt their public peace,
 Provoking God to raise them enemies ;
 From whom as oft he saves them penitent
 By judges first, then under kings ; of whom 320
 'The second, both for piety renown'd
 And puissant deeds, a promise shall receive
 Irrevocable,

faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ.

303. Heb. x. 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices — make the comers thereunto perfect.

— 2 Cor. iii. 8. The ministration of the spirit.

304. John, i. 17. The law was given by Moses, but grace and truth came by Jesus Christ.

305. Rom. viii. 15. Ye have not received the spirit of bondage again to fear ; but ye have received the spirit of adoption,

whereby we cry, Abba, Father.

— Galat. iv. 7. Wherefore thou art no more a servant, but a son.

306. Gal. v. 6. Faith which worketh by love.

307. Deut. i. 37, 38. Thou also shalt not go in thither. But Joshua, who standeth before thee, he shall go in thither — and cause Israel to inherit it.

322—330. 2 Sam. vii. 16. And thine house, and thy kingdom shall be established for ever before thee, thy throne shall be established for ever.

— Ps. lxxxix. 34, 35, 36. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will

Irrevocable, that his regal throne
 For ever shall endure ; the like shall sing
 All prophecy, that of the royal stock 325
 Of David (so I name this king) shall rise
 A Son, the Woman's seed to thee foretold,
 Foretold to Abraham, as in whom shall trust
 All nations, and to kings foretold, of kings
 The last, for of his reign shall be no end. 330
 But first a long succession must ensue,
 And his next son, for wealth and wisdom fam'd,
 The clouded ark of God, till then in tents
 Wand'ring, shall in a glorious temple' inshrine.
 Such follow him as shall be register'd 335
 Part good, part bad, of bad the longer scroll,
 Whose foul idolatries, and other faults
 Heap'd to the popular sum, will so incense
 God, as to leave them, and expose their land,
 Their city', his temple, and his holy ark 340
 With all his sacred things, a scorn and prey
 To that proud city, whose high walls thou saw'st
 Left in confusion, Babylon thence call'd.
 There in captivity he lets them dwell

not lie unto David. His seed shall endure for ever, and his throne as the sun before me.

— Matt. xxii. 42. (To the Pharisees) Whose son is Christ? They say unto him, the Son of David.

— Gen. iii. 15. The seed of the woman.

— Gen. xxii. 18. In thy seed shall all the nations of the earth be blessed.

— Rom. xv. 12. In him shall the Gentiles trust.

— Luke, i. 32, 33. The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

336—345. 2 Chron. xxxvi. 15, 16. And the Lord God of their fathers sent to them by his messengers; rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees.

— Jer. xxy. 11. This whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

The

The space of sev'nty years, then brings them back,
 Remembring mercy, and his covenant sworn 346
 To David, stablish'd as the days of Heaven.
 Return'd from Babylon by leave of kings
 Their lords, whom God dispos'd, the house of God
 They first re-edify, and for a while 350
 In mean estate live moderate, till grown
 In wealth and multitude, factious they grow;
 But first among the priests dissention springs,
 Men who attend the altar, and should most
 Endeavour peace: their strife pollution brings 355
 Upon the temple' itself: at last they seize
 The sceptre, and regard not David's sons,
 Then lose it to a stranger, that the true
 Anointed king Messiah might be born
 Barr'd of his right; yet at his birth a star 360
 Unseen before in Heav'n proclaims him come,
 And guides the eastern sages, who inquire
 His place, to offer incense, myrrh and gold;
 His place of birth a solemn Angel tells
 To simple shepherds, keeping watch by night; 365
 They gladly thither haste, and by a quire
 Of squadron'd Angels hear his carol sung,
 A virgin is his mother, but his fire

346. Hab. iii. 2. In wrath remember mercy.

— Jerem. xxxiii. 20, 21. Thus saith Jehovah, If you can break my covenant of the day, and my covenant of the night: then may also my covenant be broken with David my servant.

350. See the books of Ezra, and Nehemiah.

360—370. Matt. ii. 2. Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

— Matt. ii. 11. They presented unto him gifts; gold, and

frankincense, and myrrh.

— Luke, ii. 8, 10, 11—14.

Shepherds keeping watch over their flock by night—the angel said to them: Fear not—unto you is born this day in the city of David, a Saviour.—And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, goodwill towards men.

The pow'r of the most High ; he shall ascend
 The throne hereditary, and bound his reign 370
 Withearth's wide bounds, his glory with the Heavens.

He ceas'd, discerning Adam with such joy
 Surcharg'd, as had like grief been dew'd in tears,
 Without the vent of words, which these he breath'd.

O prophet of glad tidings, finisher 375
 Of utmost hope ! now clear I understand
 What oft my steadiest thoughts have search'd in vain ;
 Why our great expectation should be call'd
 The seed of Woman : Virgin Mother, hail,
 High in the love of Heav'n, yet from my loins 380
 Thou shalt proceed, and from thy womb the Son
 Of God most High ; so God with Man unites.

Needs must the Serpent now his capital bruise
 Expect with mortal pain : say where and when 384
 Their fight, what stroke shall bruise the victor's heel ?

To whom thus Michael. Dream not of their fight,
 As of a duel, or the local wounds
 Of head or heel : not therefore joins the Son
 Manhood to God-head, with more strength to foil
 Thy enemy ; nor so is overcome 390
 Satan, whose fall from Heav'n, a deadlier bruise,
 Disabled not to give thee thy death's wound :
 Which he, who comes thy Saviour, shall recure,
 Not by destroying Satan, but his works
 In thee and in thy seed : nor can this be, 395
 But by fulfilling that which thou didst want,
 Obedience to the law of God, impos'd
 On penalty of death, and suffering death,
 The penalty to thy transgression due,
 And due to theirs which out of thine will grow : 400
 So only can high justice rest appaid.

379. Luke, i. 28. Hail, thou
 that art highly favoured.

382. Luke, i. 32. He shall
 be great, and shall be called the
 Son of the Highest.

394. 1 John, iii. 8. For this
 purpose the Son of God was
 manifested, that he might destroy
 the works of the devil.

The law of God exact he shall fulfil
 Both by obedience and by love, though love
 Alone fulfil the law; thy punishment
 He shall endure by coming in the flesh 405
 To a reproachful life and cursed death,
 Proclaiming life to all who shall believe
 In his redemption, and that his obedience
 Imputed becomes theirs by faith, his merits
 To save them; not their own, though legal works.
 For this he shall live hated, be blasphem'd, 411
 Seis'd on by force, judg'd, and to death condemn'd
 A shameful and accurs'd, nail'd to the cross
 By his own nation, slain for bringing life;
 But to the cross he nails thy enemies, 415
 The law that is against thee, and the sins
 Of all mankind, with him there crucify'd,
 Never to hurt them more who rightly trust
 In this his satisfaction; so he dies,
 But soon revives; death over him no power 420
 Shall long usurp; ere the third dawning light

402. Matt. iii. 15. Thus it becometh us to fulfil all righteousness.

— Philip. ii. 8. He became obedient unto death.

404. Rom. xiii. 8. He that loveth hath fulfilled the law.

406. Gal. iii. 13. Cursed is every one that hangeth on a tree.

407. John, vi. 40. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.

408. Rom. v. 19. As by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.

410. Tit. iii. 5. Not by works of righteousness which

we have done, but according to his mercy be saved us.

— 1 Cor. i. 30. Christ Jesus—of God is made unto us righteousness.

415. Col. ii. 14. Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

417. Rom. vi. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed.

420. Rom. vi. 9. Death hath no more dominion over him.

421. Matt. xxviii. 1. As it began to dawn towards the first day of the week.

Return, the stars of morn shall see him rise
 Out of his grave, fresh as the dawning light,
 Thy ransom paid, which man from death redeems,
 His death for man, as many as offer'd life 425
 Neglect not, and the benefit embrace
 By faith not void of works: this God-like act
 Annuls thy doom, the death thou shouldst have dy'd,
 In sin for ever lost from life; this act
 Shall bruise the head of Satan, crush his strength,
 Defeating sin and death, his two main arms, 431
 And fix far deeper in his head their stings
 Than temp'ral death shall bruise the victor's heel,
 Or theirs whom he redeems, a death like sleep,
 A gentle wafting to immortal life. 435
 Nor after resurrection shall he stay
 Longer on earth than certain times to' appear
 To his disciples, men who in his life
 Still follow'd him; to them shall leave in charge
 To teach all nations what of him they learn'd 440
 And his salvation, them who shall believe
 Baptizing in the profluent stream, the sign
 Of washing them from guilt of sin to life
 Pure, and in mind prepar'd, if so befall,
 For death, like that which the Redeemer dy'd. 445
 All nations they shall teach; for from that day
 Not only to the sons of Abraham's loins
 Salvation shall be preach'd, but to the sons
 Of Abraham's faith wherever through the world;
 So

424. Matt. xxiv. 28. To give his life a ransom for many.

427. James, ii. 26. Faith without works is dead.

429. Eph. ii. 1. — Dead in trespasses and sins.

439. Luke, xxii. 28. Ye are they which have continued with me in my temptations.

440. Matt. xxviii. 19. Go

and teach all nations, baptizing them.

443. Eph. v. 25, 26. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.

445. Matt. xx. 23. Ye shall be baptized with the baptism that I am baptized with.

449. Galat. iii. 7, 9. Know ye

Book XII. PARADISE LOST.

37*

So in his seed all nations shall be blest. 450

Then to the Heav'n of Heav'ns he shall ascend
With victory, triumphing through the air
Over his foes and thine; there shall surprise
The Serpent, prince of air, and drag in chains
Through all his realm, and there confounded leave;
Then enter into glory, and resume 456

His seat at God's right hand, exalted high
Above all names in Heav'n; and thence shall come,
When this world's dissolution shall be ripe,
With glory' and pow'r to judge both quick and dead,
To judge th' unfaithful dead, but to reward 461
His faithful, and receive them into blifs,
Whether in Heav'n or Earth, for then the Earth
Shall all be Paradise, far happier place
Than this of Eden, and far happier days. 465

So spake th' Arch-Angel Michaël, then paus'd,
As at the world's great period; and our fire
Replete with joy and wonder thus reply'd.

O Goodness infinite, Goodness immense!
That all this good of evil shall produce, 470
And evil turn to good; more wonderful
Than that which by creation first brought forth
Light out of darkness! full of doubt I stand,
Whether I should repent me now of sin
By me done and occasion'd, or rejoice 475

ye therefore that they which are
of faith, the same are the children
of Abraham—and are blessed
with faithful Abraham.

452. Pf. lxxviii. 18. Thou
hast ascended on high, thou hast
led captivity captive.

— Pf. xlviii. 5. God is gone
up with a shout, Jehovah with
the sound of a trumpet.

456. Luke, xxiv. 26. Ought
not Christ to have suffered these
things, and to enter into his
glory?

457. Eph. i. 20, 21. He set

him at his own right hand in the
heavenly places, far above—eve-
ry name that is named, not only
in this world, but also in that
which is to come.

460. Luke, xxi. 27. With
power and great glory.

461. John, v. 28, 29. The
hour in the which all that are in
the graves shall hear his voice,
and shall come forth, they that
have done good unto the resur-
rection of life; and they that
have done evil unto the resurrec-
tion of damnation.

R 6

Much

Much more, that much more good thereof shall spring,
To God more glory, more good-will to men
From God, and over wrath grace shall abound.

But say, if our Deliverer up to Heaven
Must reascend, what will betide the few 480
His faithful, left among th' unfaithful herd,
The enemies of truth? who then shall guide
His people, who defend? will they not deal
Worse with his followers than with him they dealt?

Be sure they will, said th' Angel; but from Heaven
He to his own a Comforter will send, 486
The promise of the Father, who shall dwell
His Spi^rit within them, and the law of faith
Working thro' love, upon their hearts shall write,
To guide them in all truth, and also arm 490
With spiritual armour, able to resist
Satan's assaults, and quench his fiery darts,
What man can do against them, not afraid,
Though to the death, against such cruelties
With inward consolations recompens'd, 495

477, 478. Rom. v. 20. Where
sin abounded, Grace did much
more abound.

— Luke, ii. 14. Glory to
God in the highest—good-will
towards men.

486. John, xiii. 1. He loved
his own.

— John, xiv. 16. I will
pray the Father, and he shall give
you another comforter.

487. Luke, xxiv. 49. Behold,
I send the promise of my Father
upon you.

488. Rom. viii. 9. Ye are not
in the flesh, but in the spirit, if
so be that the spirit of God dwell
in you. Now if any man have
not the spirit of Christ, he is none
of his.

489. 2 Cor. iii. 3. Written
not with ink, but with the Spirit

of the living God, not in tables
of stone, but in fleshy tables of
the heart.

— Gal. v. 6. Faith which
worketh by love.

490. John, xvi. 13. When
he, the spirit of truth is come,
he will guide you into all truth.

491—493. Eph. vi. 11, 16.
Put on the whole armour of
God, that ye may be able to
stand against the wiles of the
devil—and to quench all his
fiery darts.

493, 494. Ps. lvi. 11. In God
have I put my trust: I will not
be afraid what man can do un-
to me.

495. Ps. xciv. 19. In the
multitude of my thoughts with-
in me, thy comforts delight my
soul.

And

And oft supported so as shall amaze
 Their proudest persecutors: for the Spirit
 Pour'd first on his Apostles, whom he sends
 To evangelize the nations, then on all
 Baptiz'd, shall them with wondrous gifts endue 500
 To speak all tongues, and do all miracles,
 As did their Lord before them. Thus they win
 Great numbers of each nation to receive
 With joy the tidings brought from Heav'n: at length
 Their ministry perform'd, and race well run, 505
 Their doctrine and their story written left,
 They die; but in their room, as they forewarn,
 Wolves shall succeed for teachers, grievous wolves,
 Who all the sacred mysteries of Heaven
 To their own vile advantages shall turn 510
 Of lucre and ambition, and the truth
 With superstitions and traditions taint,
 Left only in those written records pure,
 Though not but by the Spirit understood.
 Then shall they seek to' avail themselves of names,
 Places, and titles, and with these to join 516
 Secular pow'r, though feigning still to act
 By spiritual, to themselves appropriating

497—503. Mark, xvi. 17, 18.
 And these signs shall follow them
 that believe: In my name shall
 they cast out devils; they shall
 speak with new tongues; they
 shall take up serpents; and if
 they drink any deadly thing, it
 shall not hurt them; they shall
 lay hands on the sick, and they
 shall recover.

— Acts, ii. 3, 4. And
 there appeared unto them cloven
 tongues, like as of fire, and it sat
 upon each of them: and they
 were all filled with the Holy
 Ghost, and began to speak with
 other tongues, as the Spirit gave
 them utterance.

508. Acts, xx. 29. After my
 departure shall grievous wolves
 enter in among you, not sparing
 the flock.

511. 1 Pet. v. 2, 3. Not for
 filthy lucre — neither as being
 lords over God's heritage.

— 3 John, 9. Diotrephes,
 who loveth to have the pre-
 eminence among them, receiveth
 us not.

514. 1 Cor. ii. 14. The na-
 tural man receiveth not the
 things of the spirit of God; for
 they are foolishness unto him;
 neither can he know them, be-
 cause they are spiritually dis-
 cerned.

The

The Spi'rit of God, promis'd alike and given
 To all believers; and from that pretence, 520
 Spiritual laws by carnal pow'r shall force
 On every conscience; laws which none shall find
 Left them inroll'd, or what the Spi'rit within
 Shall on the heart engrave. What will they then
 But force the Spi'rit of grace itself, and bind 525
 His consort liberty? what, but unbuild
 His living temples, built by faith to stand,
 Their own faith not another's? for on earth
 Who against faith and conscience can be heard
 Infallible? yet many will presume: 530
 Whence heavy persecution shall arise
 On all who in the worship persevere
 Of spi'rit and truth; the rest, far greater part,
 Will deem in outward rites and specious forms
 Religion satisfy'd; truth shall retire 535
 Bestuck with stand'rous darts, and works of faith
 Rarely be found: so shall the world go on,
 To good malignant, to bad men benign,
 Under her own weight groaning, till the day
 Appear of respiration to the just, 540
 And vengeance to the wicked, at return
 Of him so lately promis'd to thy aid
 The Woman's Seed, obscurely then foretold,
 Now amplier known thy Saviour and thy Lord,

519. Rom. viii. 9. If any man have not the Spirit of Christ, he is none of his.

521. Matt. xv. 9. In vain they do worship me, teaching the commandments of men.

526. 2 Cor. iii. 17. Where the Spirit of the Lord is, there is liberty.

527. 1 Cor. iii. 16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

528. 2 Cor. i. 24. By faith ye stand.

531. John, xv. 20. If they have persecuted me, they will also persecute you.

533. John, iv. 23. The true worshippers shall worship the Father in spirit and in truth.

537. Luke, xviii. 8. When the Son of Man cometh, shall he find faith on the earth?

539. Rom. viii. 22. The whole creation groaneth.

540. Acts, iii. 19. The times of refreshing shall come from the presence of the Lord.

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Last in the clouds from Heav'n to be reveal'd 545
In glory of the Father, to dissolve

Satan with his perverted world, then raise
From the conflagrant mass, purg'd and refin'd,
New Heav'ns, new Earth, ages of endless date
Founded in righteousness and peace and love, 550
To bring forth fruits, joy and eternal bliss.

He ended; and thus Adam last reply'd.
How soon hath thy prediction, Seer blest,
Measur'd this transient world, the race of time,
Till time stand fix'd? beyond is all abyss, 555
Eternity, whose end no eye can reach.

Greatly instructed I shall hence depart,
Greatly in peace of thought, and have my fill
Of knowledge, what this vessel can contain;
Beyond which was my folly to aspire. 560

Henceforth I learn, that to obey is best,
And love with fear the only God, to walk
As in his presence, ever to observe
His providence, and on him sole depend,
Merciful over all his works, with good 565

545. Matt. xxvi. 64. Coming in the clouds of heaven.

546. Matt. xvi. 27. For the Son of man shall come in the glory of his Father.

— 2 Pet. iii. 11. All these things shall be dissolved.

549. 2 Pet. iii. 13. We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

550. Rom. xiv. 17. The kingdom of God is righteousness and peace.

551. Is. xxxv. 10. They shall obtain joy and gladness; and sorrow and sighing shall flee away.

561. 1 Sam. xv. 22. Behold to obey is better than sacrifice.

562. Ps. xxxi. 23. O love the Lord all ye his saints.

— 1 Sam. xii. 24. Only fear the Lord, and serve him in truth with all your heart.

563. Gen. xvii. 1. Walk before me, and be thou perfect.

564. Ps. cvii. 43. Whoso is wife, and will observe these things, even they shall understand the loving kindness of the Lord.

— Ps. lxii. 5. My soul, wait thou only upon God: for my expectation is from him.

— 1 Pet. v. 7. Casting all your care upon him, for he careth for you.

565. Ps. cxlv. 9. His tender mercies are over all his works.

Still

Still overcoming evil, and by small
 Accomplishing great things, by things deem'd weak
 Subverting worldly strong, and worldly wise
 By simply meek; that suffering for truth's sake
 Is fortitude to highest victory, 570
 And to the faithful death the gate of life;
 Taught this by his example whom I now
 Acknowledge my Redeemer ever blest.

To whom thus also th' Angel last reply'd:
 This having learn'd, thou hast attain'd the sum 575
 Of wisdom; hope no higher, though all the stars
 Thou knew'st by name, and all th' ethereal pow'rs,
 All secrets of the deep, all Nature's works,
 Or works of God in Heav'n, air, earth, or sea,
 And all the riches of this world enjoy'dst, 580
 And all the rule, one empire; only add
 Deeds to thy knowledge answerable, add faith,
 Add virtue, patience, temperance, add love,
 By name to come call'd charity, the soul
 Of all the rest: then wilt thou not be loath 585
 To leave this Paradise, but shalt possess
 A Paradise within thee, happier far.
 Let us descend now therefore from this top
 Of speculation; for the hour precise
 Exacts our parting hence; and see the guards, 590
 By me encamp'd on yonder hill, expect
 Their motion, at whose front a flaming sword,
 In signal of remove, waves fiercely round;
 We may no longer stay: go, waken Eve;

566. Rom. xii. 21. Overcome evil with good.

566—569. 1 Cor. i. 27, 28.

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea

and things which are not, to bring to nought things that are.

582, 584. 2 Pet. i. 5, 6, 7.

Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

Her

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Her also I with gentle dreams have calm'd 595

Portending good, and all her spi'rits compos'd

To meek submission: thou at season fit

Let her with thee partake what thou hast heard,

Chiefly what may concern her faith to know,

The great deliverance by her seed to come 600

(For by the Woman's seed) on all mankind:

That ye may live, which will be many days,

Both in one faith unanimous though sad,

With cause for evils past, yet much more cheer'd

With meditation on the happy end. 605

He ended, and they both descend the hill;

Descended; Adam to the bow'r where Eve

Lay sleeping ran before, but found her wak'd;

And thus with words not sad she him receiv'd:

Whence thou return'st, and whither went'st, I
know; 610

For God is also' in sleep, and dreams advise,

Which he hath sent propitious, some great good

Prefaging, since with sorrow' and heart's distress

Wearied I fell asleep: but now lead on;

In me is no delay; with thee to go, 615

Is to stay here; without thee here to stay,

Is to go hence unwilling; thou to me

Art all things under Heav'n, all places thou,

Who for my wilful crime art banish'd hence.

This further consolation yet secure 620

I carry hence; though all by me is lost,

Such favour I unworthy am vouchsaf'd,

By me the promis'd Seed shall all restore.

So spake our mother Eve, and Adam heard 624

611. Numb. xii. 6. If there
be a prophet among you, I the
Lord will make myself known
unto him in a vision, and will
speak unto him in a dream.

628, 642. Gen. iii. 23, 24.
Therefore the Lord God sent him
forth from the garden of Eden,

to till the ground from whence
he was taken. So he drove out
the man: and he placed at the
east of the garden of Eden, Che-
rubim, and a flaming sword,
which turned every way, to
keep the way of the tree of
life:

Well

Well pleas'd, but answer'd not ; for now too nigh
 Th' Arch-Angel stood, and from the other hill
 To their fix'd station, all in bright array
 The Cherubim descended ; on the ground
 Gliding meteorous, as evening mist
 Ris'n from a river o'er the marish glides, 630
 And gathers ground fast at the lab'rer's heel
 Homeward returning. High in front advanc'd
 The brandish'd sword of God before them blaz'd
 Fierce as a comet ; which with torrid heat,
 And vapour as the Libyan air adust, 635
 Began to parch that temp'rate clime ; whereat
 In either hand the hast'ning Angel caught
 Our ling'ring parents, and to th' eastern gate
 Led them direct, and down the cliff as fast
 To the subjected plain ; then disappear'd. 640
 They looking back, all th' eastern side beheld
 Of Paradise, so late their happy seat,
 Wav'd over by that flaming brand, the gate
 With dreadful faces throng'd and fiery arms : 644
 Some natural tears they dropt, but wip'd them soon ;
 The world was all before them, where to choose
 Their place of rest, and Providence their guide :
 They hand in hand, with wand'ring steps and slow,
 Through Eden took their solitary way.

8 MR 55

THE END.

ALLUSIONS TO THE CLASSICS.

B O O K XII.

Ver.

71. Aug. de Civ. Dei. XIX. Noluit dominari hominem
homini, sed hominem pecori.
140. *Æn.* VI. Hæc tum nomina erunt.
155. Plautus. Cumque es aucta liberis.
158. *Æn.* VI. 800. Septem gemini Ostia Nili.
193. Georg. III. 366. Stiria induruit horrida.
227. Georg. I. 43. Canis cum montibus.
370. *Æn.* I. 287. Imperium Oceano, famam qui terminat
astris.
546. *Æn.* VIII. 591. Extulit os sacrum cœlo, tenebrasque
resolvit.
635. *Epod.* III. 15. Siderum infedit Vapor fisticulosæ
Apuliæ.
643. *Æn.* II. 623. Apparent diræ facies inimicaque Trojæ
numina.

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